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ART. I.—*The Religious Necessity of the Reformation asserted, and the Extent to which it was carried in the Church of England vindicated, in Eight Sermons, preached before the University of Oxford, in the year 1828, at the Lecture founded by the late Rev. JOHN BAMPTON, M.A. Canon of Salisbury. By THOMAS HORNE, B.D. Rector of St. Katharine Coleman, and formerly Student of Christ Church. Oxford, Parker; and London, Rivingtons. 1828. pp. xvi. 310. 8vo. Price 8s.*

THERE can be no greater evil, abstractedly considered, nor a greater stigma, than that of heresy. Yet by heresies, that have called forth all the armoury of Christian defence, and put into play the opposing weight of refutation, religion has been proved secure, and firmly founded. The fiery trials which it has gone through would have consumed a baser fabric; but they have only satisfied us, that it is imperishable, and that it sprang from God, whose ways "*are not as our ways, but are past finding out.*" Doubtless a time of peace is the fitting season for the growth of Christian graces: but that time has never yet come, in the full acceptance of the word. The Church is still a "*Church militant.*" Never has it been free from enemies; very early did they assail it; and even in the days of the Apostles did they bring in "*damnable heresies:*" and afterwards their stratagems were still more diligently employed in fabricating errors, of which history retains little more than their names. Judaizing teachers and unlearned Gentiles; the victims of enthusiasm; and the worshippers of worldly notoriety, alternately attacked the growing greatness of the infant Church; affording to believers warnings for example, and trials of their constancy. Nor is it likely they will ever cease to distract or to annoy: for "*offences must come,*" whilst the state of probation shall endure. But if Christianity be corrupted; if its fountain be tainted, and its "*salt have lost its savour,*" then will its object be in danger of a failure, and its benefit be destroyed, unless some counteracting influence operate to re-instate it in its purity and power. When, therefore, true piety had well nigh departed, and heathenish super-

stitutions had taken the place of holiness; when bodily austerities usurped the dominion of spiritual influence; and when the word of God had given place to legends of human fabrication; "it is evident that a crisis had arrived, which required the exertion of an extraordinary force to burst the spell of delusion, and to renovate the faith, that it might not become utterly extinct, and the *gates of hell finally prevail against the Church.*"

Such was the state of things under the power of the Roman pontiffs. A few good men, doubtless, there were; but what could they do in the darkness and confusion of such a moral and religious degradation? Yet they kindled the spark which after-ages fanned into a purifying and devouring flame—a flame which yet burns brightly, and which will not be finally extinct, till it has wrought its destiny. Such was the reformation of the western Churches, the benefits of which are rarely known, and seldom comprehended. Errors certainly there were in its founders and defenders, (for who is faultless?) and differences they had, which have remained as barriers of separation to those who otherwise agree and are united in one bond of union and fraternity. Still, in defending their common abjuration of absurdity, they are continually required to combat for the truth, and to refute the stigma with which papal wrath would brand them. Such is the position of our own established Church, which has asserted independence without compromise; neither retaining error, rejecting reasonable dogmas, nor embracing temporary novelties. Now it is of lasting importance to us to be persuaded of these things; to know whether we have been guilty of schism in departing from the errors, or are partakers of the corruptions in retaining the primitive discipline of the Romish Church. It is of consequence to know, that we did not separate from Rome, till religion was in jeopardy through her delusions; and that we possess none of her corruptions, in retaining the usages which she received before her fall from purity. To show this, and to prove that the Reformation was both necessary and imperative; and that it was conducted on sound principles; and that it ceased at a point, to which our disunited Protestant brethren will one day return, was the object of Mr. Horne in entering on the subjects discussed in the volume before us.

It has ever been the policy of Rome to keep the main question in obscurity; whether arising from want of honesty or from bigotry, the blame is equally deserved. The candid inquirer, however, only wishes to know *which is the true Church?* To blink this question, the Romanists accuse the Reformers of being men of fallible judgments and bad passions. Such has ever been one of the scandals and sufferings of the cross—this did their enemies to Christ and his apostles. But God's grace has been sufficient for all, notwithstanding human defects,

and human failings. That alone sustained them in the fiery triumphs of persecution. If they *did* occasionally betray the weakness of their nature, what then?—the blame for such weakness only recoils on the heads of the accusers. Had God not been with the Reformers, could their doctrines have stood the test? would their names and their works have remained in spite of it? But personal iniquity is no argument against divine truth. Who were more sinful than the powers of Rome in the days of *Luther*? Who was less religious, for “*a defender of the faith*,” than our own reforming *Henry VIII*? That argument avails neither party: and it would never be employed, if the Papists would keep silence on it—for it injures them, at any rate, more than ourselves. The separation from Rome rests not its defence *there*. If she had maintained God’s word in its purity; if she had kept and preached the doctrines of Christ, unmixed with the traditions of men, we *ought not* to have dissented:—if, on the other hand, she had corrupted the truth of Scripture, it was sinful, knowingly to continue enlisted in her cause, and to fight under her banner. This is the whole strength, the whole scope of the inquiry.

What, if the Reformers were not free from infirmity? Their religion was not a new one: it required no miracles to support it, no divine agency beyond the usual help of grace—the usual blessings shed on zeal, sincerity, and firmness. Their Church was not a new one—it was the pristine Church purified from human defilement: and the proof of their qualifications is the result of their labours. We build *not* our faith *on them*, but on *CHRIST*: their motives make nothing for, or against it. They did their work like men, and died the deaths of martyrs. Rather let us bless God that he enabled them so to do, and so to die, than insult their memories by a doubt of their sincerity! Thus we dispose of one argument against the Reformation. Another remains—the discrepancies between the local branches of the reformed Church.

They tell us that Protestants never agree; that Romanists never differ. What a weak objection! Let *them* have their *unity*!—it is their *reproach*, not their praise: for their unity is a uniformity of ignorance, a universal prostration of reason, not to the will of God, but to the will or wickedness or weakness of a self-elected “*Lord over God’s heritage*”—a fallible infallibility-claiming Pope. Protestants may, perhaps, have abused the right of free judgment: but what man has not abused some one of God’s gifts? Yet His purposes are not to be defeated by human perverseness; and for the abuse, as well as use, of all mercies men must give account. Not yet are we in a state of perfect wisdom. Such errors are not dangerous: rather say, beneficial. Ignorant were Papists before the Reformation; ignorant are they still; ignorant ever will they be: their light is darkness; their

sun is constantly eclipsed ; their heavens eternally veiled by a thunder cloud. *Papists must believe in the Pope, or deny their Redeemer* : there is *no alternative*. Wherefore the Reformation must have been useful : and is not our own Church a proof ? The Romanists have not come against her openly : they know her security, and fear. It is true that they have brought many charges against her. It is true that they have raked up all the abuses they can find ; have directed against us weapons borrowed from the inconsistencies of *Arians, Socinians, and Unitarians* ;—have actually dared to brand us with the stamp of *Manichæan heresy*. This is but a mist thrown about us to shut us from the light, in order to make us yield to their abominable *anathema*. Yet damning us as they do, they are forced to acknowledge that we do not return evil for evil, and that we do not exercise that want of charity in reply, which their condemnation of us proves. Never let us follow such an example !

There is, however, another objection raised, which, if valid, would effectually destroy the practicability of any reform whatever. The Gospel teaches us to forsake all earthly benefits for the sake of truth ; and that we cannot love Christ, if we do not. The Jews were blinded by secular prejudices ; and so may we be : but neither worldly benefit, nor enthusiastic presumption, must sway us ; human passions must not operate in spiritual things. To effect his object, Christ must *lead*, not follow. Party views are not a proper ground for quitting a communion : necessity and principle ought to be the only authorities for such a step. If these did not sway us, then we have been guilty of heresy in leaving the Romish church. How stands the case then ? The Papists themselves allow that abuses had crept in amongst them, and that Luther, though branded with obloquy, was so far justified. Even popes and councils allowed this at the time ; and Paul III. called the Council of Trent, in order to reform abuses. But that council not only did not reform abuses, but actually prevented that reform, and strengthened the hands of the Pope. Yet do his adherents accuse the Reformers of ambition and disobedience, and *diabolical agency*. To refuse allegiance to the *tiara* they conceive the most heinous possible crime. No claim is *proved* : still they assume their church *right*—all who differ, *wrong* : and this is the true spirit of Romanism. We have the Scriptures, thank God ! and can refute it. To shield themselves the Papists talk of their good men, *St. Bernard, St. Francis*, and the rest of the *saints*. Now where are the proofs of their reforming care ?—*In the foundation of new monastic orders, the revival of old ones, and the establishment of laws which cannot be obeyed without denying the authority of God and his Gospel*. Moreover, they were the most strenuous advocates of papal supremacy. They could not thus reform the Church, even if they would. The

Jansenists have shown, that there can be no reform whilst Papacy remains: its advocates know this, and avoid the conclusion by subtlety and quibbling. There are, and have been, many learned men in her communion; but who of them ever allowed that the Church of Rome could possibly be in error? They must have renounced their religion, if they did, whilst obeying the Pope. It is heresy to suppose the Church wrong: so that superstition and indifference are the chief bulwarks of Popery. It says—"believe in me, or be damned!" He who believes not in God's Vicar on earth, the Bishop of Rome, must be excommunicated on earth, and sink into perdition hereafter! The Reformers could not allow this, therefore they separated themselves. Rome might have conciliated, and would not: she rather loved persecution, and cast off her opponents for ever. Thus *she* was the cause of the Reformation. Let him who doubts compare papal profession and papal practice with Scripture; and then let him turn to the Reformers, and hear what they were made to endure. Rome never was very wise in political matters; therefore there must have been another cause besides jealousy; and fearing total ruin, she weakly disclaimed conceding a portion of her errors. It is well known how the ambassadors of *Charles V.* were treated at *Trent*: and how other atrocities were committed of equal arrogance. We, therefore, conclude, from these and other reasons, that *the REFORMATION WAS NECESSARY.*

The defenders of Rome state, as a bribe, that we *do* agree in many things, and therefore they would kindly receive us again if we would confess our errors! Does not this *prove* that *we are* NOT HERETICS? We do not charge them with falsifying, but with *adding to*, God's word superstitions, and absurdities, and blasphemies. In fact, Romanists have two laws—*Scripture* and *TRADITION*, the *latter* supreme: Protestants profess one only, the *former*. Where Rome agrees with Scripture, we agree with her; where she builds on tradition, we dissent, because she herself differs therein from Christ. We find our charges against her in her own theologians; and if we had not them to back us, we have her own iniquitous addition to the Apostles' Creed, which is alone sufficient to separate us for ever. If the Church of Rome had silently reformed her errors, men might have, justly, doubted our reasons: but, convicted by her own mouth, *she* is *condemned*, and *we* are *acquitted*.

"*The authority of tradition*," is the great barrier between us and the Romanists, as it was between the Jews and our Saviour: the object and the effects were the same then as now,—the weakening the force of Scripture, the perversion of the laws of the Almighty. When religion ventures beyond its proper limits, it becomes superstition; and, judged by this rule (and it is an appropriate one), the Church of

Rome must be considered superstitious. The *Pope's creed*, before alluded to, bears on its front the mark of wickedness, and completely exonerates us from a charge of slander. "Tradition" is certainly a difficult subject: but Mr. Horne has handled it discreetly, dividing it into three branches, divine, apostolical, and ecclesiastical. To the two former, as emanating from Christ and the Spirit of God, the Romanists attach a character equal in rank with that assigned to the Gospels. They call them—"the unwritten word." Our Church rejects this, without hesitation, as profane. Ecclesiastical traditions, though under another form, and a different value, the 34th Article of our Church admits, "*if they tend to edifying.*" The Romanists think the Scriptures not sufficient to salvation: but, judged as it may be, "tradition" is indefensible, and utterly groundless. Our Church, in her 6th Article, rightly concludes Scripture to be sufficient: we need not go to the Fathers for arguments: a nearer path will lead us to the truth.

The three Creeds, the Apostolic, the Nicene, and the Athanasian, contain points agreed on by both parties, all founded in Scripture authorities; and these were drawn up at different times, to guard against heresies as they arose. No doctrine of Christian faith is there omitted; nor can we suppose anything left out necessary to the instruction of the times in which they were framed. Now tradition is not wanted to elucidate or to explain either of them: Scripture sufficiently explains them. It follows, therefore, that tradition is useless, as a defence of faith: the further employment of which is, to promote holiness of life, and to excite men to their duty. Now is not Scripture sufficient for this also? No Christian ever misunderstood the meaning, or the claims of the moral duties: and even infidels and heathens have admired their beauty: nay, *Antinomians* have never cavilled at, though they have rejected them. But even if they had, tradition would not have availed, for cavillers would not choose the one, whilst denying the other. These, however, are mere phantoms: all churches and all sects agree concerning the heads of moral duty; and, thereby, prove Scripture sufficient; for the Christian life is perfect only in accordance with the Christian law. The "*necessity of tradition*" is defended from Deut. iv. 10; 1 Cor. xi. 2; 2 Thess. ii. 15: but these and other like passages are not for, but *against* papal "tradition:" that means, "*unwritten history*;" but in the Scriptures, being classically employed, *tradition* means *instruction previously given*, not involving 'any esoteric system of doctrine.' The Romanists would have us believe, their *traditions* contain the sayings alluded to in the last verse of St. John's Gospel. But they forget what is said in the same Gospel (xx. 30, 31) of the sufficiency of the present revelation.

Nor, in their reasoning, can they bring a single *direct* argument in defence of their "*traditions*." MILNER (I. 10.) vainly compares it to the *unwritten* law of our country: BELLARMINE summons heathen philosophy and Druidical ignorance to establish it. But if *tradition*, which means *instruction*, be necessary to salvation, then catechising and preaching are of equal authority with the Scriptures, because the Scriptures cannot be enforced without them, nor the infidel converted. In the early ages, such *instruction* was doubly necessary; but it was used to *elucidate*, not to judge the Scriptures, and as an auxiliary to them, in a subordinate relation. Such a "*tradition*" would not suit the church of Rome; therefore it fabricates another; advancing as its reason, that *without it Jews, heretics, and pagans, would become as wise as themselves!!* This condemns Romanism at once; for from Mark xvi. 15, 16, they can be proved "guilty of shutting the gates of eternal life against those who by their common Lord are called to enter in." The conscientious Romanist, however, doubtless wishes "all men to be saved," whilst thus superstitiously acting contrary to his desires. Dominion over the minds of men is the great object of their church; and the fiction of "*tradition*" is its strongest defence: it is an ever-ready witness, heard, but not seen, and gifted with *sibylline* power and nature. Papal and Pagan Rome in this respect are the same. The Reformation, in establishing the Scriptures as *the sole appeal*, has won the gratitude of religion, and of all its true followers. "*The fountain of living waters*" has been opened to *them*; the Romanist would quench his thirst, but cannot; to him the stream is polluted: he remains as he was, in ignorance. Protestants have upbraided his church till it has somewhat relaxed: still it has interpreted the words of our Lord to serve its purpose; and thus "*tradition*" continues to exercise an unlimited authority. In this respect the *Unitarians* and the *Romanists* are analogous and similar; each party having translated the Scriptures according to their own wishes, regardless of the will of God. But the latter are not to be charged with the same awful crime as the former, though, like them, they have corrupted the faith. "*Tradition*" and the Church of Rome are inseparably connected. The Pope himself owes his assumed supremacy to it; "the impossibility of salvation out of that church rests in it; the alleged rank of St. Peter, and the succession of Popes descending from him, and a hundred other fables, arise from it. Scripture, which if these things were true, ought to say as much, says nothing about them; a few ambiguous texts supply the place of testimony; and, summed up into an enforced creed, they figure away as articles of traditionary faith. On these grounds the Reformation was necessary; and if it had not taken place when it did, it must have taken place now.

There is a text in St. John (iv. 24.) which the Roman Catholics

complain, the Protestants are ever applying to them : and it would be well if they attended to its authority. But they have, as it were, *materialized* religion ; and in the doctrine of *transubstantiation*, now their chief point of faith, they have shown it. They pretend, that that doctrine is scriptural, and *anathematize* all who deny it. Reason and sense in such a case are heretical : "*believe, or be damned,*" is again the answer. Arguments have been employed to defend this doctrine ; for, if disbelieved, all the fairy fabric of infallible authority is lost, and a reformation must ensue, in spite of every opposition. One day, doubtless, if there be sincerity in the believers of it, that doctrine will be no longer tolerated. It must fall, when men ask and inquire for, and search into its foundation. Then all the bombast employed in its defence will fall, and the fallacy of its unsound reasoning appear to those who now blindly acknowledge it.

The Romanists believe that our blessed Lord, when *he brake the bread, and blessed the wine*, actually changed them into his own *material flesh and blood* ; and that, as he commanded the institution to be perpetual, the priests have power to do the same. We leave Mr. Horne to say what this conversion means.

Furthermore, as they have thought proper, apparently for the purpose of exalting the dignity of the priesthood, to deny the cup to the laity, in order to justify this mutilation of the sacrament, they require it to be believed that the consecrated wafer alone, without the wine, which our Lord had declared to be the new testament in his blood, contains the "body, blood, soul, and divinity of our Lord Jesus Christ;" that the Lamb of God is thus offered up to his heavenly Father day by day, a bloodless sacrifice for the living and the dead, being immolated by the word of the priest, which mystically separates the body from the blood, instead of the sword ; and that being laid upon the altar under the form of bread, lifted up, and carried about in processions, he is to be worshipped under that appearance, with the same profound adoration as if the heavens were opened, and we saw him standing at the right hand of God : in a word, that the eternal Son of God, who is one with the Father and the Holy Ghost in all the attributes of the Godhead, is made visible to the eyes, handled by the hands, masticated and eaten by his worshippers, under the form of bread, as often as they celebrate the eucharist according to the usage of the Church of Rome.—Pp. 156—158.

The arguments employed by the Romanists to defend this monstrous absurdity, are equally absurd. Doubtless, if true, it is "a miracle equal to the greatest and most incomprehensible wrought by God." Still, says *Bossuet*, who thus has characterised it, this miracle is incomprehensible and imperceptible ; so that *credulity* is the means by which it is effected, and the laying aside of sense and reason the duty which it requires ! But to add a *shadow* of proof, the Romanists appeal to Moses' rod—to the wine at the marriage in Cana—to the water turned into blood in Egypt ; and then, they say, to doubt transubstantiation, is to deny the *omnipotence* of God, and to be guilty of heresy. We doubt not, however, what Christ or God

can do, but what THEY SAY *he has done*. Christ's miracles were open, palpable, evident, and designed as a testimony of his divinity and power. The quoted miracles also are of similar nature. Neither were imperceptible; if they had been, men would have doubted, and not believed. It is also alleged, that our senses *may be* deceived, and, therefore, that *they are* deceived; a curious consequence, but a useful one to the employers. But who can trust such a defence as this? if it be true, Romanism is as gross as heathenism. Added to this weak defence, is an attack on Protestants, whose differences of doctrine on the point are cited with affected triumph. But these differences are nothing to the purpose. They neither disprove the necessity of the Reformation, nor authorize Romish errors; rather do they serve to awaken attention, and so strengthen the one, and upset the others. Whatever there may be incorrect in the opinions of the first reformers, there is no positive evil, no discredit thrown on any one. The Reformation was not a single act, but a progressive series of events, depending on the progress of light and knowledge imparted; and errors may, therefore, be expected in its earliest stages.

How the doctrine of "transubstantiation" was first established is immaterial: but it is known to have arisen in the dark period following the downfall of the Roman empire, and during the irruptions of the northern barbarians, when Scripture was little known. Suspicion of error in it did not immediately appear. *Cranmer* himself died for opposing it, though at first he firmly believed in it. Who, then, can charge the reformers with insincerity and want of moderation? *Luther's* consubstantiation is no authority for transubstantiation. *Calvin* and *Zuingli* may differ and be ridiculed; still the doctrine of the Romanists gets no assistance. Protestants have errors; but those errors do not establish the worse errors of Popery. While Scripture is appealed to, errors gradually vanish — truth finally triumphs. Such differences may appear to sanction an invitation to return; but they do not sanction the acceptance of that invitation. As to ourselves, the Church of England doctrine on the point is too firmly established to be charged with error, or to be shaken by sarcasms. That of Rome, on the contrary, cannot be defended except by sophistry and deceit, and the employment of an awful threat of eternal damnation. If men can believe all this, and all the absurdities to which a belief in Popish infallibility gives rise, they do right to continue Romanists and Papists; if not, if they doubt this doctrine of the eucharist, then it is high time to lay aside dissimulation, and renounce the church which maintains it. No excuse can be allowed — God and Mammon cannot be reconciled. He who will candidly

examine the case, will find, that the doctrine of the Church of Rome holdeth to "*the letter, which killeth;*" that of England to "*the Spirit, which giveth life.*" Sincere minds will easily discover to which the preference is due; without indulging in unjust suspicions, or uncharitable assertions, they must be insincere who will not confess it.

One of the great effects of a belief in tradition, is the "*strong delusion*" of invocation of saints. The early customs of primitive times, quoted in defence of this practice, only proves the antiquity of the corruption, and cannot justify it. Antiquity itself, as belonging to the church, dates no higher than the last age in which Christianity remained unadulterated. One of the articles of the Church of Rome is, that *saints are to be invoked, and their relics worshipped*. The Scriptures are the only authority on such a point; and they are so directly opposed to these doctrines, that the only refuge left is in "*tradition.*" If the Church of Rome believes the Scriptures, as we suppose she does in all their doctrines, she must, then, be guilty of impiety in maintaining such superstitions as these. Heathen nations entertaining the most splendid notions of the Deity, have shown, that they worshipped him not as God; and though it might be too much to compare Papal Rome with heathenism, still her children have equally with heathens "*sought out many inventions,*" and among the foremost have placed the veneration of images, and the invocation of angels. We pray to God, because we believe him to be all-wise, all-good, and all-powerful, ever ready to give to those who ask aright. If, then, we pray without this belief, we act absurdly. Now they who pray to the souls of men and women, having this belief, must impute to them a portion of the glorious perfections of the Deity. No defence, on *rational* grounds, has ever been offered of this practice. *Bossuet* attempted it, but only involved himself in a labyrinth of uncertainties. *Milner*, attempting to illustrate, has obscured it, quoting *Job* and *St. Paul* (inaptly), and talking of a "*mediator of intercession;*" a phrase utterly unintelligible to any but to a tradition-loving comprehension. If other intercessors be needed, then is Christ's intercession insufficient; an awful denial of Scripture and of reason. *Milner* has indulged in a rhapsody about "*the courtiers*" of *God in heaven*, "*the Xaverii, the Bernards, the Teresas, and the Sales's;*" but he has only shocked common sense, and put decency to the blush; neither convinced, nor converted. Such delusions arise from following tradition, and quitting Scripture, the only sure and safe record and guide. It is said, the saints are deemed *mediators*; but it is plain that they are considered *more than mediators*. They are prayed to *directly*, as powerful to save. Moreover, Holy Scrip-

ture teaches us, that there is no such thing as human merits, that it is Christ's righteousness which saves us. The Church of Rome teaches, that the merits of the saints, united with the merits of Christ, are the means of salvation! The Virgin Mary is actually invoked in terms of blasphemy; and she not alone, but in company with a host of wild enthusiasts, now canonized by authority equally wild. Modern times have shown what kinds of beings these saints are; for even yet saints are on earth, who, when dead, will be worshipped! *Prince Hohenlohe*, as an example, and *Mr. Butler*, as an historian, afford us a field on which to try the subject. But what is this to the *worship of relics*? The absurdities of that are scarcely credible by Protestant Christians, who hardly give assent to the existence of such folly and imposture. We say not that all defenders of such things are insincere; education, custom, and blind submission, must be allowed as excuses—but *what excuses*! Though St. Paul expressly condemns the practice, with an effrontery only equalled by the obtuseness which produces it do the defenders of this doctrine explain St. Paul's assertion so as to suit their views upon a point, which he allows not under any bearing. Yea, even do they make his advice to have relation to the worship of *evil spirits*, as if the Christian needed such an admonition! It was a *voluntary humility of worshipping angels* St. Paul warned us against, because it was derogatory to the worship of Christ, "*who is the Head over all things to his church.*" The Scriptures on this, as on all other subjects, are the only authorities; would Roman Catholics consult them, they would abjure the tradition which even they do not defend against the Scriptures, and which entail on them the tremendous charge of sinning wilfully against the truth. Then, indeed, would brighter days dawn on the world, and the Church of Christ arise in the pristine holiness and majesty of truth.

Another of the iniquities of Papal Rome is image worship. In this it follows the Jews, and, like them, offends against the positive commands, and express prohibitions of Scripture. Yet the Council of Trent had the impudence to declare it an "*apostolical*" tradition. Now amongst the other charges against the early Christians, is one in Juvenal, that they did *not* yield to a custom common in all heathen lands. Moreover, would the Jews, who persecuted them for their religion, have suffered such a charge, if deserved, to have been forgotten? The negative testimony of Pliny, in his famous Letter to Trajan, acquits the Christians of the offence in his day. It must, then, be a more recent invention. If there were no fraud in it, why should the *second* commandment be suppressed, and so weakly evaded as it is? They say, it is a relative worship which is paid to them, and to relics also: this proves its heathenish origin. The histories of

miraculous images are recorded in strains of pagan adulation. But paganism itself cannot parallel the audacious imposture of "*our Lady of Loreto*," save in the marvellous devices of the great goddess of Ephesus. As to the Virgin, there can be no defence offered. She was a good creature it is true, and the heathen gods were evil ones; but in both cases it is direct idolatry. Mr. Horne justly calls it *a debasing and a demoralizing superstition*, only equalled by the "*atrocious doctrine of exclusive salvation*." But the inquiry rests not alone upon the Romish communion. The Popish missionaries in America, and in India, and elsewhere, may in vain labour to convert the heathen; and Mahometans most naturally object to Christianity, when it is offered under so revolting an aspect. It is not too much to believe that they remain Mahometans, because they cannot *conscientiously* become Popish Christians. From her corruptions sprung too, in the last century, that host of infidels who deluged France with tears, and Europe with blood; and who were only prevented wiping religion from off the face of the earth, by the restraining hand of God. It was against the absurdities of the Romish faith, that the French Revolution was directed; and though (*as we shall show at large, in our next Number, by extracts from her Ecclesiastical Code*), the Romish Church has again asserted her supremacy, the same evils remain, and may, for aught we can see, produce (if not Protestantized) a similar catastrophe. As to the quotation about *the gates of hell not prevailing against the Church*, and by what means it has happened that there has always been a pure Church in all ages, we have nothing to do with this in these inquiries. The only thing is to show, our justification in separating from Romanists; for "*EITHER WE ARE IN SINFUL SCHISM, OR THEY ARE IN DANGEROUS APOSTASY FROM THE TRUTH*." If they can defend themselves from Scripture, without *tradition*, then we will give in the point, and return; if not, the "*Reformation was imperatively necessary*." There are also other minor points of justification in the secession from Rome; such as *purgatory, masses for the dead, indulgences for sin, auricular confession, absolution and penances*, &c. &c.; schemes invented to aggrandize and exalt the earthly power of the priesthood, but which even tradition itself cannot defend. Mr. Horne has thus successfully shown, that it was not a secular object which the Reformers had in view, but a strict and religious separation from an iniquitous and unscriptural system of ecclesiastical corruption. The benefits which have since arisen to the Established Church are certainly great, but they were not contemplated by the founders of it. God has wonderfully protected it; but the defence of her authority lies not in temporal power, but "*in the whole armour of God*." It is right for conscience sake "to bow to the law;" but it is in the Scriptures that we shall find our

only authority, our only arguments. Thus this important question is disposed of, and the spirit of the Reformers vindicated from every objection and every charge.

The volume before us does not, however, quit the subject here. Mr. Horne not only has defended the Church from Romish revenge, but has endeavoured to prove, that the Reformation ended at a point beyond which it ought not to have proceeded, and, therefore, that the innovations of *many* of the Protestant Dissenters are heretical, and that it is probable that a time may come, when they will return into the bosom and communion of the Church, purified, as it is, from errors and from guilt, which cannot be defended.

Without entering upon any lengthened discussion, it may be useful to state, that the differences which obtain between some of the sects of Protestant Dissenters and the Church, are less differences in essential points of faith, than in matters of indefinite and unessential character. Others, it must be lamented, "have made shipwreck of their faith, and with them undisguised heresy is the palladium of their schism." The former, it may be hoped, will, one day, under varying circumstances, see their error, and return. There is much to excuse this error; the excitement created by emancipation from the shackles of Papal tyranny, doubtless, led the way to intemperance in asserting freedom, and a certain intolerance of power; and this has been exhibited in those communions, most particularly, against whom the Church of Rome was most severe. Under such circumstances, the chief object of the Reformation was occasionally overlooked, and new objects supervened. But in our own highly-favoured land, the Reformers were found amongst men of the highest rank and learning. Their object was to purify and to restore; their authority and their means were the Scriptures, and such "*tradition*" as illustrated, and was allowed by, them. Points of doctrine not exactly determined, and not clearly understood by any one, separate us from some classes of Dissenters, whose chief objections lie against church government; but there is as much intolerance of this kind *in* as *out* of the church. We must not, therefore, be severe in the exercise of authority against such as differ *conscientiously*; although *sincerity* is not, as some suppose, a sufficient ground to justify dissent; for, we doubt not, even Atheists and Deists think themselves *sincere*. The only evidence in each case of Churchman or Dissenter is the fruits of faith, the proof of their sincere attachment to the Gospel, by obedience to its commandments. On the subject of Bishops, one great grievance in the eyes of a Dissenter, there is little doubt that Bishops ruled in the Church of Christ till the sixteenth century, when *Calvin* introduced a different system. The whole question hinges on the *plenary authority* of Christ's immediate successors. They who admit this, cannot deny

the authority of Bishops; and they who deny this authority are bound to disprove that of the Apostles.

To discuss the point further is out of our purpose; but we cannot resist the following quotation:—

But when an institution is plainly recognised in scripture, attested by the most ancient and authentic history, and universally received throughout the world in every Christian church founded by the apostles or their immediate successors, we have the utmost certainty which reason can demand or the nature of things admit, that it is a genuine apostolical tradition; and if we respect the authority of the apostles, we are bound to receive it, though not expressly commanded.

And such evidence we have concerning the institution of episcopacy, which has uniformly prevailed in every branch of the universal church, whether orthodox or corrupt, from the western frontier of Europe to the most remote regions of Asia, in which the gospel has been preached, from the Arctic ocean to the torrid zone, including that extremely interesting member of the Christian community, far separated from the parent stock, and surrounded on all sides by the darkness of paganism, which modern researches have brought to light in the Syrian church of Malabar.* This primitive branch of the universal church, which had retained its faith and apostolical order unchanged, without external support or communication with any other, except, indeed, the persecution which in modern times it had endured from the agents of Rome, comes forward in these late ages, to confirm, by a testimony beyond all exception, this important truth.—Pp. 288—290.

Calvin grounds his objection on the *abuse* of the office; but surely, if this be admitted, *every* office must be abolished! In our land, no necessity existed to resist episcopal authority, because Bishops themselves were foremost in the army of martyrs. It must be admitted, from the obstinate resistance to this authority, that, with some Dissenters, "*party zeal is stronger than the love of truth.*" Some of them charge us with a leaning to Popery, because we allow prelacy; a weak and unworthy argument. We refer objectors to "*Father Paul's History of the Council of Trent,*" and to "*the Roman Catholic oath of fealty to the Pope,*" still taken, to be convinced, that it is Rome alone which desires to submit to episcopacy what is not its due.

They who wish to see how Papacy is opposed to Reformation, and how abject is the slavery which it entails on men, are referred to *Fenelon*, *Massillon*, and others of the Gallican church, whose zeal for real religion would have been sacred, had they dared to impeach the flagrant abuses of the authority of the Church, which they so gloriously laboured to purge from its corruptions.

Prussia shows what danger arises from the degradation of episcopacy; and the anarchy introduced into some Protestant sects, exhibits the fearful injury done to the Church of Christ, by the abolition of the only true bond of unity, the authority of a head of the communion. Men who appeal to *God alone*,

* Vide Buchanan's *Christian Researches in Asia*.

ought to evidence that they understand the awful nature of such an appeal; instead of pleading liberty of conscience "*as the comprehensive apology for the most dangerous aberrations of heterodox presumption.*" It is much to be feared, that a desire of earthly distinction, assisted by vanity, and a great fluency of speech, have caused many *preachers of novelties* to be considered *teachers of wisdom*, and that, so, new sects have frequently arisen. Our Dissenting brethren are not greater favourists of Popery than ourselves; but they forget, that they strengthen the hands of Papists by their inconsistencies and levity. If this levity could be justly charged against all seceders from Rome, then, indeed, would the charge of Romanists be true. "But, blessed be God, these are but small blemishes upon the surface of the system." They are not arguments against the Protestant cause; only against those who have, under her supposed sanction, departed from the apostolical institutions of the Church of Christ. It is to be wished, that these things were considered by them. And for us there is no ground of pride—on the contrary, reason for fear: for our emancipation from Popery, and God's blessing on our Church, are additional and weighty reasons for a double circumspection; especially in those who, whether already invested with, or about to put on, the sacred office, are set forth as the defenders not only of the Church of England, but of the laws of the Head of the Church which is in heaven.

Concerning those (says Mr. Horne,) whom we yet regard as brethren in Christ, although we have renounced their communion, because they had defiled the truth with the intermixture of gross and sinful corruption, and those, on the other hand, who have departed in the opposite extreme from the apostolic standard of doctrine and government which we have retained, it behoves us to hope the best, and to think the most charitably; to respect sincere piety wherever we see it, and to remember, after all, that an unholy life is the worst heresy.

Great is the power of truth; and although its progress may be retarded for a while by obstinate prejudice, and its light obscured by the mists of sophistry, we must patiently wait for God's good time, pray for his blessing upon the endeavours which are used for its advancement, and never doubt of its final prevalence over all opposing errors.

In the mean while, equally rejecting the spurious liberality which regards all creeds and all forms of worship with the same complacency, and guarding against the intolerant presumption which bars the gates of mercy against all but the members of its own community, let us, according to the command of the Lord by the Prophet, "seek the old paths and the good way, and diligently walk therein, that we may find rest unto our souls;" remembering that holy scripture, which was given for the instruction of all, is of "no private interpretation,"* and that no doctrine of modern invention can be true, consistently with the faithful promise of our Lord to his apostles, and in them to all who should believe in his name through their preaching, "that he would send his Holy Spirit to guide them into all truth, to teach them all things, and to abide with them for ever."†—Pp. 308—310.

* 2 Peter i. 10.

† John xvi. 13, &c. xiv. 16, &c.

Thus concludes one of the most able, most liberal, and most convincing treatises in defence of our Church, and of all Protestant churches in general which yet retain the truth as it is in Christ, that it has ever fallen to our lot to notice or peruse. In the above remarks will be found an analysis of all the arguments which the learned and zealous author has advanced; we might say, they are an abridgement of the work; for there is not a branch of the inquiry, *scarcely a paragraph*, which is not introduced in this article. We choose rather to leave the author to tell his own story (though he is not, certainly, to be taxed with the novelties of the dress in which we have robed it), than to garble the narrative by occasional extracts, and illustrative comments; because the subject is of all subjects interesting to a churchman, and the defence of it ought not to be represented under an imperfect light. They who wish to be acquainted with that subject and that defence, may learn them here: but such as wish to see them more fully developed, must go to the original work, which we recommend, without compromise or drawback of any kind, to all who desire to read a work equally deserving of attention as to its style, as well as the important nature of the topic of which it treats. We recommend it, because it deserves attention, and we recommend it with an *unqualified commendation*.

ART. II.—1. *A Sermon preached in the Parish Church of Dorking, Surrey, on Sunday, Oct. 26, 1828; in pursuance of the King's Letter for aiding the Enlargement and Building of Churches and Chapels. By the Rev. GEORGE FEACHEM, M. A. Vicar of Dorking, Surrey.* London: Rivingtons. 1828. Price 1s.

2. *The Duty incumbent upon good Christians to provide for the spiritual Wants of their poorer Brethren. A Sermon preached in the Parish Church of Warnham, Sussex; on Sunday Oct. 13, 1828, in compliance with the Instructions contained in his Majesty's Letter in Aid of the Funds of the Incorporated Society for the Enlargement of Churches and Chapels. By the Rev. FRANCIS EDWARD THOMPSON, B. A. of Trinity College, Cambridge, and Curate of Warnham.* London: Rivingtons. 1828. Price 1s. 6d.

THE importance, not to say necessity, of increasing the means of public worship, is sufficiently evident of itself; but it receives confirmation, from the very unequivocal manner in which the King's Letter has been received by the enemies of Christianity and the Church. The authority which has promulgated that document would, it might have been supposed, have secured its objects from all hostile animadversions, except on the part of those obscure and insignificant

writers, whose native tongue is ribaldry and scurrility. Prints which professedly pander to the passions of the low and unprincipled "filthy dreamers," which "despise dominion, and speak evil of dignities," are found in their vocation, and receive, as they merit, the neglect and contempt of all whose approval is worth a moment's solicitude; of all, in short, for whose special service they do not exist. But when publications, which, with whatever intentions, aspire to a different class of readers, overstep their province and the decencies of language, to revile a measure formally sanctified and recommended by the highest authority in the constitution, there can be but one conclusion; they are sensible of the great importance of the measure which they revile; and in their zeal to obstruct it, they lose sight of the decency which commends them to their patrons, and of the duty and respect which a subject owes to a king.

These observations we especially apply to the *Morning Herald*. No reader of that publication can be unaware, that no means have been left untried in its columns to discourage the legitimate effects of the King's Letter. Language unheard within the precincts of humanized life, and which we therefore abstain from copying into our pages, has, from day to day, disgraced the columns of that paper with regard to this measure. In particular, on one occasion, the *Herald*, having mentioned that notice had been given in some church that the King's Letter would be read there on the following Sunday, earnestly urges its readers not to be present. Such a notice was certainly unusual; but it was so far from an unfair stratagem to increase the collection, that it must have had rather a contrary tendency, by allowing opportunity of absence to those who felt disinclined, and who otherwise might have been reduced to the delicate alternative of passing the plate. The Church of England, as a body, certainly stands clear of all those mean and indirect arts of obtaining money, with which some bodies are chargeable. Her fault, if any, is rather the opposite extreme; a reluctance to press her claims except under the severest necessities. Why then should not the parishioners attend their Church? Had so great an offence been offered that it could only be expiated by the deliberate neglect of a solemn duty, that of "assembling themselves together?" Must their minister's inexcusable boldness, in venturing to give this atrociously offensive notice, be retaliated against God and their own souls? Must they not only withhold their money, but even their presence, from their Church? It is plain that in all this we have the impotent raving of insubordination and irreligion, which, unable to contravene a measure fraught with their own ruin, and the exaltation of order and piety, would, rather than contain the "venom of their spleen," risk the display of their hideous features in the gaze of the sun.

To say nothing of the courtesy due to the *minds* of the many respectable persons who patronize the *Morning Herald*, and to whom obloquy is a just and deep offence; and to say nothing, moreover, of that respect which is the constitutional claim of the Sovereign, and which, as a gentleman no less than as a subject, every *literary* man would, it might be supposed, be forward to yield, the measure in itself appears, certainly, to be as free from objection as any that could be conceived. We have never heard it urged, nor do we expect to hear it, that the Society for Building Churches has, in any instance, misapplied a shilling of its funds. It certainly is the least expensive and the most prudent means of attaining its object of any that could be devised. The necessity of providing additional means of spiritual instruction is evident to all who allow the necessity of those means at all. How is this to be done? We know but of two modes of effecting it: either by a compulsory tax, or a voluntary contribution. The milder mode is resorted to. The Church now puts it to the proof, whether that liberality, which is on every man's lips, has any deeper settlement; and because this proof is required, we are not only called upon by our enemies not to afford it, but, rather than do so, to neglect the evident and most sacred duty of united worship on God's holy day.

But we have done with the *Morning Herald*. We have mentioned it only as an instance of the strong feeling excited by the King's Letter in the enemies of the Church, among whom we are sincerely sorry to perceive a journal from whose general respectability better things might be expected. The manifestation of this feeling affords a cheering and stimulating assurance, that the great measure lately taken will be abundantly beneficial to our fellow-countrymen. Little indeed need be said of our opponents; they must find their own bitter retribution in the splendid genuine liberality with which the call has been answered from all parts of the kingdom; for it is deserving of notice, that those parishes whose contributions have been small, have, in many instances, expended large sums in the enlargement and augmentation of their own churches and chapels.

To the encouragement of this truly noble and pious undertaking, the sermons before us are devoted. Offerings in such a cause we are not disposed to examine with the eye of severe criticism; being sensible that our prepossessions, under the circumstances, would obscure our judgment. To institute a cold analysis of the ardent sacrifice of Christian love, would be as thankless an employment as to cavil at the mite of the widow, because it fell short of the ostentatious benefactions of the Pharisee.

It is certain that the public mind requires rather to be informed than stimulated in this matter. Let the fact be known, and the case may

be safely intrusted to public liberality. But much ignorance and misrepresentation prevail on the subject; and the Clergy, who have done their utmost to remove these impediments, have merited well of their fellow-Christians.

Mr. Feachem's Sermon is on Luke vii. 5. He states the occasion which introduces the text, and the history which follows it; and thence he proceeds to exhort his congregation to imitate the example of the faithful centurion. He details the interest which the pious kings of Judah took in the building and reparation of the temple. He then proceeds to adduce some arguments from the Homily on the repair of churches; he states some facts with respect to the present appeal; and concludes with general exhortations.

Mr. Thompson's Sermon is more diffuse. The text is Haggai i. 2. It opens with a view of the circumstances which induced the remonstrance of the prophet, and an application to Christian times and events. The Homily above mentioned is quoted, and the public mind at the time of its publication considered and contrasted with present times. And here the whole question is exceedingly well put in a few Socratic interrogations, which can only be answered as set down, and which must satisfy any candid and Christian mind upon the subject:—

First let me ask, Is God to be worshipped by all men or not?

You will here undoubtedly answer that he is.

Let me ask then, Is his Sabbath to be observed by the performance of holy worship in proper places?

Here again, as Christians, you must answer in the affirmative.

Let me ask again: As the population increases, are not more, and larger, places of worship required?

The affirmative of this must obviously follow from the last proposition.

As then the population among the poorer classes increases more rapidly than in the other classes—and as these poorer classes are totally unable of themselves, and from their own means, to afford the expense of increasing their accommodation in places of worship—are they to be driven away to false teachers, or even to be deprived of teachers altogether? God forbid that such should be the case. You will, I am sure, agree with me, my brethren, that either of these results should be averted by all means.

How then is this to be done?

By a simple performance of a very simple duty—the duty incumbent upon those whom God hath blessed with abundance, to minister to the wants of their poorer brethren in Christ. “While we have time, let us do good unto all men,” saith the Apostle, “but specially unto them that are of the household of faith.”—Pp. 13, 14.

After this clear and decisive piece of reasoning, Mr. Thompson appeals to the hearts of his congregation to bear witness to the eminent blessedness attending a faithful discharge of this duty, and the infinite sorrows and evils which arise from the neglect of spiritual opportunities. He next proceeds to notice the objection on which the text particularly turns; and, in the refutation of this, produces a few

facts, which deserve to be universally known, but are, in reality, but partially so :—

We are told that the time is not come, that the opportunity has not arrived for the building of the Lord's house.

And we affirm, my brethren, that the time *has* come, that the opportunity *has* arrived. And the case shall be made out to your entire satisfaction, if you will vouchsafe only moderate attention to the statement I am about to lay before you.

Formerly, and indeed until very lately, if any place of worship required repairing, enlarging, or rebuilding, the course pursued was the obtaining a brief to that effect. Unfortunately, however, between the place at which money might thus be raised, and the ultimate place of its destination, many resting-places occurred; and at each place remuneration, in the shape of a fee, was naturally demanded. The result was, that not more than *one-third* of the money thus raised became available for the purpose for which it was given.

This system, as you have already heard from his Majesty's letter, is now abolished. Indeed it must be confessed that of late years it was nearly useless. Of course, my brethren, if *you* withheld your charity on these occasions, we must believe that you did so from the very best motives. You knew that in doing deeds of charity, your left hand should not know what your right did; and how could this be the case in so large an assemblage of your fellow-Christians? You knew that your Saviour commanded that your alms should be done in secret; and how could this be done, when you were under the gaze of the whole congregation? It was impossible: and, therefore, if the brief-plate *did* travel unchecked, and almost unburdened through the whole Church—and if it yielded but little silver, and none of gold, as a testimony of your zeal for the welfare of your Christian brethren, we must conclude that you have been actuated by the more refined, but less practised, feelings of true charity.

This system is abolished, and in its room a Society, which has existed for ten years as a private body, is now incorporated by act of Parliament. This Society will receive his Majesty's Letter, whenever their funds are exhausted by proper applications: but there are these improvements upon the old system; first, every farthing bestowed by charitable individuals will be transmitted *directly* to the treasurer, without the least diminution; and secondly, the money so subscribed will be applied by a committee of able and conscientious men—men who have so long conducted the affairs of the Society with prudence and success. The best evidence of the good which will be done, is a simple account of the objects attained by this Society, while it existed as a mere private, voluntary, self-established body, supported only by voluntary contributions.

The first fact speaks volumes. Each year of its existence this Society has been instrumental in providing Church-room for more than sixteen thousand persons—on the whole, no less than one hundred and fifty-four thousand six hundred and eighty sittings have been provided by their means.

The next fact proves the purity and excellence of their designs. Out of these one hundred and fifty-four thousand six hundred and eighty sittings no less than one hundred and sixteen thousand five hundred and three sittings are devoted to the poor and labouring classes, who but for this assistance would have been unable to join in Church-worship.

When John the Baptist sent his disciples to inquire concerning Christ, our Saviour's answer told of the deaf restored to hearing, the dumb to speech, the blind to sight, and lepers to cleanness; but the crowning mercy bestowed by his advent was contained in the last words of his reply,—“And the poor have the gospel preached to them.”

I ask you, my brethren, if the Society, for whose interests I am now pleading, has not proved by its acts that it is guided by this holy declaration of our Saviour? When nearly one hundred and twenty thousand, out of one hundred and fifty thousand sittings, are devoted to those really in want of the one thing needful, but who are unable to obtain it of themselves—when money bestowed in the true spirit of charity is thus administered in the same pious spirit, it proves

beyond all doubt that this is indeed a holy, and a righteous, and a Christian cause—it is a cause that can shed nothing but honour upon those who earnestly and zealously strive to promote it.—Pp. 16—20.

Mr. Thompson concludes with some general exhortations.

A similar account is given by Mr. Feachem :

The progressive increase of population, happily undiminished by war or epide-mical disease, naturally suggested to the minds of our rulers and ecclesiastical guardians the necessity of enlarging the present churches, and adding to the number of sacred edifices. Ten years have elapsed, since many devout members of our communion instituted a Society to carry into execution this praiseworthy plan; and munificent subscriptions have enabled them to supply the spiritual wants of some most populous districts. Parliament also at the same time with admirable wisdom assigned one million of money, and afterwards half a million more, to the sole use of building Churches; sanctifying the many millions expended in war by a splendid tribute to the Prince of Peace. Four-fifths of these donations are already consumed; and the remainder awaits the fulfilment of promises to numerous applications; so that, with every prudence of management, the whole is exhausted. Is it in vain to expect a repetition of parliamentary succour? By what more efficacious measure, than that of preaching the gospel to rich and poor, when they meet together in the house of the Lord, who is Maker of them all, can the blessing of heaven be secured to our Protestant constitution? The small sums obtained by briefs were almost, if not altogether, absorbed in official fees; and therefore briefs, however wise in their original formation, justly becoming unpopular through the well-known misapplication of such collections, are now wisely abolished. Henceforth the total sums, to whatever amount, will be immediately transmitted to the Incorporated Society, and exclusively devoted to the specific objects professedly in view. How often this mode of subsidiary largesses will be put in action, must depend partly on the productiveness of the present appeal to the public generosity, and partly on the exigencies, greater or less, of the several cases, which will require proportionable grants. No certain period of recurrence is intimated. If, for instance, an annual or a triennial circular, like the present, were intended to be issued, such intention would have been plainly announced. But as nothing is known on this point, so nothing is expressed.

Our own diocese has hitherto received its full share of assistance. Thirty-two cases have been aided by the sum of 6,230*l*. Hence 9,019 additional sittings have been procured, of which 6,731 are to be free and unappropriated. Thus excuses are cut off from many, who may have wished and sought excuse, for excommunicating themselves from the Church and fellowship of the saints of God; while accommodation is afforded to many, who used to hunger and thirst after the word of life, as dispensed in her pure and orthodox ritual.—Pp. 10—12.

These statements cannot be too extensively circulated. It is very commonly believed that the collections under the King's Letter will be as wretchedly malappropriated as those formerly made under briefs. That abuse is happily removed; and the nation owes, on that score, a large debt of gratitude to Mr. Peel. The Church Building Society has not distinguished itself by ostentatious exhibitions and declamatory fustian; it has not obtruded its claims; it has walked a silent and dignified course; it parades not its achievements in tavern bombast and Milesian metaphor. It is asked, what are its deeds, and what its merits; and, silent until then, it points to the kingdom around, and replies, "*CIRCUMSPICE.*"

We have received from a correspondent some hints on the subject, which we shall very readily improve, if opportunity should offer.

It is presumed that, in consequence of the command of His Majesty,—signified to the Clergy in each parish by their several diocesans,—to excite their parishioners to a liberal contribution, for the purpose of aiding the enlargement, building, rebuilding, and repairing of Churches and Chapels, the attention of the whole body of the Clergy will be drawn to this important subject; and that they will make it matter of conscience, as well as expediency, to express the result of their reflections and experience on a subject of such general interest.

Could the sentiments now likely to be expressed be judiciously embodied, classed, and condensed, under different heads, a valuable stock of important matter might be formed,—tending to give the public mind direction on subjects closely connected with the interests of true religion, and the welfare of our country, as well as with those of the established Church.

Intimately allied to the subject of Church-room, is that of *Church architecture*, as applied to the *alterations* and *repairs* of Churches. This touches upon the necessity for the revival of the office of *Rural Deans*, (where the revival of that office has not yet taken place) to see that Churches be not *disfigured* as they often are;—and, perhaps, calls for the appointment of *diocesan* or *archidiaconal architects*; that something like consistency with the ancient fabrics may be preserved in what is added to them or renewed.

Allied to this is the question of the difference between *entirely exonerating* a parish from expense by subscriptions on the alterations of Churches, and the *aiding* of a parish in such cases.

Points of difficulty which in some places meet the friends of our excellent establishment, in their endeavours to bring the laws of our country to bear upon the reasonable provision for Church-room, and the maintenance of fabrics for the celebration of divine worship, are totally unknown in other places. And it begins to be time that Churchmen should so enter into each other's wants and difficulties, as heartily to associate in support of our ecclesiastical system, and for its defence against the extensive and active *combination* formed for its destruction.

H. H.

We shall be very happy to allot a part of our pages to such correspondents as will favour us with their sentiments on any of these subjects. That of architecture, although subordinate, is far from unimportant, as churches should not be eminently the edifices which disgrace the national taste. The greater part of new churches are of this description; more hideous violation of all architectural propriety can scarcely be imagined. The Gothic architecture, far the most suitable for ecclesiastical purposes, is not so expensive as supposed, if not too florid. But parishes on such occasions as these may be expected to make *some* exertions: and this has been done in some instances to the eternal honour of the parties. The beautiful churches of the two little villages of Wrington and Yatton, in Somersetshire, recently repaired, or rather restored, if not even *more* than this, are honourable instances of what may be effected by good taste in conjunction with Christian and public principle.

To conclude. We are sensible, from all we see, hear, and read, that the appeal lately made to the country has aroused a mighty and

irresistible sensation ; which, by the blessing of God, will effect its primary object, from whence results may be fairly expected, whose glorious fruits no mortal can number or describe, but which we may hope to witness in the country whither our journey lies.

ART. III.—*An Essay on ancient Coins, Medals, and Gems, as illustrating the Progress of Christianity in the Early Ages.* By the Rev. R. WALSH, LL. D. M. R. I. A. &c. &c. &c. *Author of a Journey from Constantinople to England.* London: Howell and Stewart. 1828. Price 6s. 6d.

THE two grand expedients to which the Gentiles resorted in opposing the early progress of Christianity, were calumny and persecution. The one, indeed, naturally arose out of the other ; and, if the bold opinions and licentious practices of the Gnostics, and some other heretics, had been common, as their enemies did not hesitate to aver, to the whole Christian community, they would have been abundantly justified, to use the words of Athenagoras (Apol. p. 30), "in sparing neither sex nor age, till they had eradicated a race of human beings who lived after the manner of beasts." Even in the apostolic age divers sects had already sprung up ; and as early as St. Paul's arrival at Rome, the prejudices excited against the gospel, and doubtless in no small degree to be attributed to the "damnable heresies" which had perverted its spirit, and obscured its brightness, had caused it "every where to be spoken against." It is, indeed, almost inconceivable, that such abominable practices as were objected to the primitive Church, could ever have prevailed among the most savage and uncivilized of the human race ; and did not the same historians who inform us of the accusation, acquaint us at the same time with the flagitious sentiments and conduct of the sects, which gave some colour to the charge, we should be at a loss to conjecture the origin of such detestable calumny, and of the wanton cruelties which it excited. So truly disgusting, indeed, are some of the principles and practices of the Gnostic sect in particular, that it is only on the strongly corroborative evidence of a multiplicity of writers, that we are induced to yield an unwilling assent to the truth of their narratives. It is highly important, therefore, that the proofs in favour of the veracity of the ecclesiastical writers of the early ages of Christianity, should be as convincing as possible ; and although there is no greater reason to question their authenticity than that of the historians of Greece or Rome, it is satisfactory to find that their credentials are, in all respects, equally unexceptionable. There is

one species of evidence, however, arising from the study of ancient medals, coins, and gems, which has been but very imperfectly applied in illustration of the early history of Christianity; and we, therefore, most sincerely recommend the volume before us to the attention of the theologian. In the facts which Dr. Walsh has selected, there may be no novelty to the greater part of our readers; but they are so well and concisely stated, and so strikingly elucidated by a variety of the most curious coins and gems, that they cannot fail to be in the highest degree interesting and instructive.

The first coin which is examined seems to be of Hebrew origin. The metal of which it is composed might be easily mistaken for gold, did not its exceeding levity immediately detect it; and from its sonorous property, it may possibly be identical with the χαλκός ἤχων of the New Testament, as well because it was *light*, as because it was "*sounding*." On the principal face is represented the head of our Saviour as described in the letter said to be sent by Lentulus to Tiberius; the hair divided after the manner of the Nazarenes, plain to the ears, and waving over the shoulders; the beard thick, not long, but forked; the face beautiful; the bust fine; and the tunic falling over the whole in graceful folds. Hence it has been thought by some to be a tessera, or amulet, struck by the first Jewish converts to Christianity as a memorial of their Master; and the Hebrew letter **א**, descriptive of *unity*, which appears behind the head, may possibly fix its date to the *first* year after his resurrection. Dr. Walsh, however, looks upon these opinions as very uncertain: he is in favour of a later date, though decidedly anterior to the 7th century; and reckons the coin in that class of superstitious fabrications which were so highly prized in the first ages of Christianity. A variety of these, characteristic of the Gnostic sect, are subsequently examined; but, in order to render the devices which they exhibit not only intelligible, but illustrative of the early history of Christianity, their examination is introduced by a succinct and interesting account of the Gnostics themselves, which opens with a narrative of their founder, *Simon Magus* :—

The first person mentioned as a leader of these opinions was Simon, a man of Samaria. He had addicted himself to occult practices, and had so beguiled the understandings of the people, that he persuaded them he was some extraordinary person, and they all affirmed that "the man was the great power of God." He, with the rest of the people of Samaria, were converted by Philip's preaching; and having become a believer in the Gospel, he was baptized; but his old habits and practices remained unchanged. He proffered money to the apostles to be endued like them with the power of conferring the Holy Spirit, and was severely rebuked for his impiety; but brought to a sense of his base misconceptions of the divine gifts, he became penitent, and requested the apostles to intercede with God for him. From hence he went to Rome, and continued there during the time of Nero's persecution, and taught his followers that they might indifferently conform to the worship of idols, and so they escaped the cruelties perpetrated upon their

more conscientious brethren. It appears that he had made such a progress in mechanical knowledge, that he undertook to fly in the theatre before all the spectators, and actually did support himself in the air, as Arnobius says, in a fiery chariot, while all the Romans were looking at him; but he failed in the attempt, and was crushed with the fall, which the fathers attribute to the intercession of Peter and Paul, who were at Rome at the time, and witnessed the experiment: they prayed that the demons who supported him should be made to abandon him, and the consequence was, that he fell to the ground. Many of his opinions and practices are recorded, and form a strange and deformed picture of the first Sectarian in the Christian Church. He brought about with him a woman named Helena, who he affirmed had animated formerly the body of her who had caused the Trojan war, and by various transmigrations had passed into her present form; he said she was the first conception of his mind, and by her he had himself created angels and archangels; and that by these angels the world was afterwards formed, a fancy which continued to be cherished by all his followers under different denominations for several succeeding centuries. He taught in Samaria that he was the Father, in Judæa that he was the Son, and among the Gentiles that he was the Holy Spirit. His disciples preserved certain representations of him under the form of Jupiter, and of his companion under that of Minerva, to which they annexed great efficacy and sanctity, and were perhaps the first of those Christian amulets which afterwards became so numerous; and certain sayings and opinions of his, called *Simoniani*, were the origin of much of that false and fantastic science which prevailed to such a degree among succeeding sectaries: the practices of his followers, as described by Epiphanius, are too foul to particularize.—Pp. 13—16.

After the death of Simon, the sect continued to flourish under different leaders, among whom were Cerinthus, Cerdon, and Marcian, who carried this extravagant opinion from Asia and Africa into Europe; and in the year 167, they had established themselves in Rome. From the peculiarities introduced by each of these leaders, there were certain shades of difference in the doctrines professed by them at different times, and in different places. Under some they were more or less licentious than under others; more or less wild in their notions, and more or less profligate in their practice. Still there were certain general dogmata upon which they were universally agreed.

They looked upon all other Christians, who interpreted the Scriptures in their plain and obvious sense, as simple, and weak; and affirmed, that they alone were capable of comprehending the true and occult meaning. Hence they denominated themselves, exclusively, Gnostics, as being the only Christians who had attained to true knowledge. They generally founded their interpretation of Scripture on the opinions of Plato and Pythagoras, distorted by Egyptian and Asiatic fancies. They imagined that the rational soul was imprisoned in corrupt matter, contrary to the Supreme will: they expected from the general impression left by the prophetic writings of the east, and from the supposed necessity of the circumstance, that God would send some person into the world to liberate the soul from this bondage, and instruct mankind more fully in the knowledge of his dealing with human nature, and that Christ was that person: that when he came he did deliver mankind from the power of evil genii, or spirits, to which the world was subject, as well as the soul from the dominion of corrupt matter; and they interpreted all the parts of Scripture, so as to accord with these notions. They hated the Jews and the books of Moses, because they opposed their favourite opinion that the world was made by inferior angels. They taught that all evil revolved itself into matter; they therefore treated the body with contempt, and

denied its resurrection or reunion with the soul after its separation. They discouraged marriage, as a connexion of minds polluted by carnal feelings; and they partook of sensual pleasures, with the grossest and most unrestrained indulgence, because they divested it of all sentiment or mental association. But their most remarkable tenet was, that malevolent spirits ruled the world, presided over all nature, and caused diseases and human sufferings; but that by knowledge and science, these spirits could be controlled, their power suspended, and even their malevolence rendered subservient to the use and service of man. This science they thought they had themselves exclusively attained, and that it principally consisted in the efficacy of numbers, and certain mysterious hieroglyphics adopted from the Egyptians. Hence they made systems of monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols. This composition of certain abstruse words and mysterious figures, was engraved on gems and stones of different kinds and qualities; and they affirmed that whoever bore one of these on his person, was secured by it from the particular evil it was made to guard against. These images and figures of different materials are mentioned by Irenæus, and some of the mysterious words engraven on them are described and explained by contemporary historians. They were called Amulets from their supposed efficacy in allaying evil. Amulets, against disease, were formed of materials, having an imaginary connexion with the distemper; red against all morbid affections of a fiery or febrile character, crystal or glass against those that were watery or dropsical, and so of others. The immense number and variety of these Talismans that have been, and are still found in many places very remote from each other, at once attest the accuracy of the ecclesiastical historians who have described these sects and their opinions, and the great encouragement and reception those opinions met with in different parts of the world.—Pp. 33—36.

The tenets of this first and most remarkable of the early heretics, combining the fundamental doctrines of Christianity with the most absurd and extravagant fictions of heathen superstition, the author proceeds to illustrate by a series of eighteen gems, none of which have been hitherto noticed by other writers. In the examination of these gems, under the guidance of Dr. Walsh, the reader will find an abundant store of amusement and instruction; as well as in a series of twenty coins, which exhibit a strong historical evidence of the progress of Christianity under the several Roman Emperors, till the close of the tenth century.

As a specimen of the author's mode of elucidation, we subjoin his analysis of a coin of Justinian, which was struck in commemoration of a circumstance, by no means the least interesting in the annals of Christianity:—

One of the great and laudable labours of Justinian, was the reparation of such cities as had been destroyed either by the violence of the enemy or the convulsions of nature. The towns of Syria had suffered greatly in both ways, particularly Antioch. This city had been rendered famous in the early annals of Christianity, as the place where its doctrines met with the earliest reception, and its professors were first called Christians, and where St. Peter established the first Christian See. It was for these reasons held in high respect by the early Christians, and we have seen with what determination the inhabitants had dissented from, and exposed the apostasy of Julian. This city the pious Justinian took under his especial care. He turned the river Orontes, so as to bring it to the walls of the town: he paved the streets with immense blocks, so large, that Procopius says, each of them was a burthen for a four-horse cart: he repaired

the parts that had been burnt: he re-edified the whole town after it had been shattered with an earthquake: and he adorned it with two splendid temples, one to the Deipara, or the Virgin mother of God, and the other to the archangel Michael. Having done all this he changed the name from Antioch, by which it was known and recognized on the coins of all his predecessors, to *Θεουπολις*, "the city of God;" and to commemorate the fact, his coins of that city are marked *ΘΕΥΡ*, and so the practice was continued generally by his successor. He died in the year 565, in the 83d year of his age, worn out with cares and anxieties.



The above engraving of the coin represents, on the obverse, the emperor with a crested crown, holding in one hand a globe-bearing cross, and on the arm of the other a shield; the legend, *DOMINVS JVSTINIANVS, PERPETVVS, PIVS, AVGVSTVS*. On the reverse are the letters *ANNO XXXI*, the year of his reign, and the Greek capital I, supposed by Jobert to stand for 10, the number of small coins for which it was exchanged. In the exergue is *THEY* for *Θεουπολις*, the name he had conferred on Antioch.—Pp. 122—124.

It is some time since we have met with a work, which has given us such unmixed satisfaction in the perusal as this of Dr. Walsh; and we do not hesitate to recommend it most earnestly to the notice, not only of the collector and connoisseur, but of the general reader. To the theological inquirer it cannot but be interesting and useful, not only as elucidating the history of early Christian coins, but also of early Christian orthodoxy and heterodoxy. From the coins of Constantine, we gather the most decisive evidence of the early establishment of the doctrine of the Trinity; on those of Julian, we recognise the emblems of the intended extirpation of Christianity, and on those of Jovian, of its restoration; while those of the succeeding emperors afford similar records of the passing events of the ages in which they lived. Above all, the reader will be powerfully struck with the connexion between heathen amulets and Romish relics, and be led to appreciate the probable effect of liberalism in religion amongst ourselves, from the enormities and absurdities it produced among the primitive Christians, by the incorporation of pagan rites and opinions with the pure and holy doctrine of the Gospel.

LITERARY REPORT.

A Charge delivered at the Primary Visitation of JOHN Lord Bishop of Lincoln, in 1828. Deightons, Cambridge; Rivingtons, London.

It is a fact, and a fact not a little remarkable, that a great portion of the English Clergy are in many respects wholly, and in others partially, unacquainted with the existing state of the law respecting their own situation. An Episcopal Charge, therefore, such as the one before us, illustrating and explaining the more important provisions of the consolidated act, passed in the year 1817, was much needed. In reference to this act the Parochial Queries, annually submitted to the Incumbents throughout the kingdom, are compiled; and by the answers returned to them, the Bishops are assisted in forming their estimate of the state of the Dioceses over which they respectively preside. The particular queries, upon which the Bishop of Lincoln has commented, are, doubtless, those on which his own Clergy seemed more especially to require information; and he has in a mild, yet manly, tone, stated the true extent and purport of them, and declared his own determination to enforce a due observance of them. Upon the subject of non-residence, his Lordship first traces the origin of the evil to the system of pluralities, and that again to the transfer of ecclesiastical property upon the dissolution of religious houses, by which a large proportion of benefices were so impoverished, as to render them inadequate to the maintenance of an Incumbent. In order to remedy the evils resulting from the non-residence of the Incumbent, the Legislature concurs in the appointment of stipendiary Curates; whose duties and obligations, after the following admonition to Incumbents, the Bishop proceeds to explain:

The necessity of the case has compelled the Legislature to tolerate non-residence; to specify certain grounds on which Incumbents are exempted from residence, and others on which the Bishop is empowered to grant licences of non-residence. But

because Incumbents, to whom these indulgences are extended, are relieved from positive penalties, let them not imagine that they are also released from the responsibility attaching to the cure of souls. In no case can the enactments of human law afford an adequate criterion by which to estimate the extent of moral obligation: least of all, in the case of the Ministers of the Gospel. Let them not imagine that when they have paid their Curates the stipends fixed by law, and provided for the repairs of the glebe-house, they are then absolved from further care, and may dismiss the Parish from their thoughts. Though their personal ministry is dispensed with, they are still bound to promote its welfare with unremitting diligence; to take care that the Curate whom they substitute in their place is fully adequate to the discharge of the important trust—that, in a word, neither the temporal nor spiritual interests of their flock suffer by their absence.—Pp. 15, 16.

His Lordship insists upon it, as an indispensable duty of every Curate, to supply two services every Sunday, if by any means practicable; recommending as a useful substitute for a second sermon, a running practical exposition of some connected portion of Scripture. The necessity of public catechising he also strongly enforces, as a practice of the first utility and importance: and after a slight allusion to licences and stipends, he concludes with a few brief observations on the nature of the concessions lately made by the repeal of the Test Act.

A Sermon preached at Bedford, at the Visitation of the Lord Bishop of Lincoln. By the Rev. THOMAS BARBER, B.D. Deightons, Cambridge; Rivingtons, London.

To our notice of the able Charge of the Diocesan, we cannot do better than add our report of a Discourse which was delivered in the course of his Lordship's visitation. From Ephes. iv. 11—15, Mr. Barber undertakes to deduce the salutary effects of Christian unity

and Christian charity, and the consequent duty of Ministers to promote them. The subject is treated under the three following heads:—

I. That our Lord ordained and reserved in his Church a standing order of Priesthood, for the work of the ministry:—"He gave some pastors and teachers."

II. The ultimate end of their appointment,—the edification of his Church,—“for the perfecting of the saints,—for the the edifying of the body of Christ.”

III. The arduous and responsible duties thence arising:—"speaking the truth in love."

Each of these points are well argued, and clearly made out; but we particularly recommend the considerations held out under the third and last to the notice of our clerical brethren.

Apostolical Preaching, the Ministration of the Spirit; in Answer to Mr. Warner's Sermon. By the Rev. THOMAS NEWTON, M.A. Seeleys, London.

Our readers will probably be inclined to suppose that we took up Mr. Newton's Tract with somewhat of prejudice in favour of Mr. Warner, and against his opponent. If such was our misfortune, which we do not altogether deny, we are still unhappily in the same *uncritical* plight; for with the utmost stretch of our attention, and the keenest exercise of our wits, we are as yet unable to discover the drift of Mr. Newton's argumentation. That he does not admire Mr. Warner, and that he kindly vouchsafes him some good advice, is sufficiently manifest; but why he does not admire Mr. Warner, and what is the purport of his advice, is to us as inconceivable, as we should think it is to Mr. Newton himself. We do not mean to say, however, that we have obtained no information from the perusal of the pamphlet before us. We have, indeed, been considerably enlightened thereby; and as we are neither selfish nor incommunicative, we readily impart the knowledge we have acquired to our readers.

We learn first, then, that "both (*i. e.* the Acts of the Apostles and the Gospel; so, at least, we understand Mr. Newton) are to be received—both are full of grace and truth: but the former alone is, properly speaking, the Gospel;"

in explanation of which discovery we are informed, in a note, that "the writer is only endeavouring to remove the idea, that the Gospel means certain books of Scripture exclusively, rather than redemption made by Christ, revealed in Scripture." (Pref. p. v.) We learn, also, that in the Epistles "it was not Paul that spoke, but *the Spirit of his Father that spoke in him*;" (p. 7)—that St. Paul "never called himself an empty vessel;" (p. 8)—that he "got it (the Gospel) neither from Matthew, Mark, Luke, nor John; asked no evangelists, neither read their books, but preached the Gospel as he received it." (p. 9.) We are farther instructed that Pyle "was blind to the grand doctrine of the Gospel;" (p. 10)—that his "insinuations overturn the authority of all Scripture;" (p. 11)—and that he and Mr. Warner represent the Epistles as "unprofitable to readers of the present day;" (p. 17) (Query, *where?*). Further be it known, that "Jesus, while he lived, kept the will, *i. e.* the New Testament, sealed up in his breast;" (p. 13)—that "the Lord's prayer is imperfect;" (p. 14)—that "the Epistle to the Romans contains about eight doctrinal to four practical chapters;" (p. 24), and that to those who are "conscious that the fig-leaves of morality cannot cover them, the Saviour says, *Come, my yoke is easy, and my burden light*." Such is a portion of the instruction we have gathered from Mr. Newton; and it is but fair that he himself should state the source of his information.

Many of my brethren can testify with me, that we were brought up in Mr. Warner's opinions; and we gave them a fair trial; but we never found peace in them, nor overcame the world by them. Whereas, when we had heard "the truth as it is in Jesus," from our despised brethren who gloried in his cross, we found it the power of God, and the wisdom of God to the salvation of our souls. We have, therefore, turned King's evidence, and tell the world that Mr. Warner's doctrine will do to keep the world asleep, but it will not do to awaken them out of their slumbers and to create in them that spiritual mind which is life and peace.

Such an one, let him be called evangelical or orthodox, is a minister of Christ, and a steward of the mysteries of God, and, as far as preaching goes, is faithful to his trust.

The Necessity of a Decent Celebration of Public Worship: a Sermon preached in the Chapel of St. David's College. By the Rev. A. OLLIVANT, M. A., Vice-Principal of the College, &c. London: Rivingtons. 1828.

1 Cor. xiv. 40.—In this Sermon we have an admirable illustration of the Eighteenth Canon of our Church. Mr. Ollivant has treated his subject with great force of argument and persuasion; and both the matter and manner are calculated to produce a most beneficial result upon those who are training for the ministry, as are the students of St. David's College, to whom it was particularly addressed.

Evidences of Immortality: a Sermon, preached in the Cathedral Church of Lichfield. By the Rev. T. R. BROMFIELD, M. A., Prebendary, and Rector of Napton and Grandborough, Warwickshire; with Notes, Critical and Explanatory. London: Rivingtons. 1828.

THE preacher's object is to compress into the compass of a sermon, the principal arguments in support of the soul's immortality. This he has, as others have before him, deduced from nature, from reason and philosophy, and from revelation. The texts employed for the latter part of the discussion, are for the most part, as might have been expected, the same which have been adduced in the able Essay on "Departed Spirits," which is concluded in our present Number. They are not of course so copiously investigated; but the sermon is nevertheless a well-digested summary of the evidence on the momentous question which it is intended to establish. There is also some valuable matter in the notes.

An Appeal to the Inhabitants of the Districts in which New Churches have been erected under His Majesty's Parliamentary Commissioners. London: Rivingtons. Pp. 44. 1s. 6d.

IN this Appeal the author, "taking advantage of that important occurrence in the religious history of our country—the erection of additional Churches in populous parishes—submits to the con-

sideration of the congregations which frequent these new places of public worship, a brief statement of the nature, the principles, and the practice of the Church of England." The following is a table of contents:—"Scriptural Origin and Character of the Church—Church of England a true Branch of the Church of Christ—Brief Statement of the Duty of a consistent Member of the Church of England—Importance of the Sacraments." The language is clear and concise; the sentiments are sound and pious; and the exhortations are solemn and persuasive.

Questions and Answers for Young People of the Church of England, to guard them against its Enemies. London: Rivingtons. Pp. 23. 6d.

THIS little pamphlet contains much useful information and instruction for those young persons who are desirous of guarding themselves against those who are unfavourable to our excellent Establishment. It treats of Schism and its consequences—the nature of the Catholic or Universal Church—its alliance with the State—the Reformation—Heretics and Sectaries, &c. &c.; upon all which subjects the remarks are so just, that we unhesitatingly recommend its perusal.

Sacred Songs; being an attempted Paraphrase or Imitation of some Portions and Passages of the Psalms. By WILLIAM PETER. London: Longman. 1828.

IN this little volume we are presented with the whole or part of the first fifty Psalms, together with the cxiv. cxxxvii. cxxxix., we cannot say newly translated, but the spirit of them infused into English verse. There is much pleasing poetry, and more sober piety, in every one of them; but we more particularly direct the reader's attention to Psalm i. iii. xxii. xxiv. xxix. xxxiv. xli. cxxxvii. The last, as being one of the shortest, we shall extract.

Whilst pining for our native land,

By Babel's waves we sat and wept,
And tuneless on the willow'd strand

Our harps, in mournful silence, slept;

Insulting o'er his captive's wrongs,
 Heard ye not then the barbarous foe?
 He asked for Zion's sacred songs—
 For strains of gladness in our woe!

Oh! how shall we, in distant lands,
 God's songs to notes of triumph sing?
 How shall these weak, these trembling hands,
 In bondage, wake the joyful string?

O SALEM, lost but cherished spot,
 If I forget thy hallowed name,
 If, in my joys, I love thee not,—
 May sense forsake this withering frame!
 Pp. 101, 102.

To the Psalms are added a spirited imitation of St. Paul's eulogy on *charity*; (1 Cor. xiii.) a hymn from Luke v. 68; and a simple, but energetic, version of the Lord's Prayer. Some notes are appended, chiefly from Horne and other commentators.

Private Devotions for School-Boys; together with some Rules of Conduct, given by a Father to his Son, on his going to School. By a LAYMAN. London: Rivingtons. 1828.

THE advantages of early piety no Christian will dispute; and every attempt to foster and promote it, without any encouragement to fanaticism or extravagance, cannot but be highly useful and meritorious. In this attempt the author of the little manual before us seems to have completely succeeded. The prayers are simple, and well suited to the wants and understanding of those for whom they are intended; the questions for self-examination plain, rational, and appropriate; and the rules of conduct are calculated to nourish a sober feeling of religion, and to instil those principles of action, which will train the child into a useful member of society, a good Christian, and an honest man.

JUST PUBLISHED.

Saul at Endor: a Dramatic Sketch. By the Rev. E. Snedley, A. M. 8vo. 3s. 6d.

The Third Volume of the Works of the English and Scottish Reformers. Edited by the Rev. Thomas Russell, A. M.

Twelve Lectures on Ecclesiastical History

and Non-conformity; designed to exhibit a view of Church History. By Isaac Maun, A. M. In boards, 10s. 6d.

A Guide to the Study of the Book of Revelation. By the Rev. Mr. Hutcheson, of Warrenford. In one volume, 12mo. 3s. 6d.

Biblia Sacra Polyglotta: Bagster's quarto edition.—The 5th and last Part of this Work is now ready for delivery. This Part contains the entire New Testament in Five Languages.—The Syriac Version is to be sold separately.

The First Six Books of the Iliad of Homer, literally translated into English Prose; with copious Explanatory Notes, and a Preliminary Dissertation on his Life and Writings. 8s. boards.

IN THE PRESS.

Sherman's Guide to Acquaintance with God; third edition, considerably improved.

Another Work from the pen of the Rev. Richard Warner may be expected, we understand, in a few weeks, entitled, "What Must I do to be Saved? or, Pulpit Instruction according to the Scriptures;" a Plain Address to the humble Classes of the Members of the Established Church.

Andrew Ure, M. D. F. R. S. &c. has in the Press a large octavo Volume, entitled, "A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are reconciled at once to Modern Science and Sacred History." The Author has undertaken to solve, on the known laws of *Physics and Chemistry*, without invoking Comets or any Astronomical Fictions to his aid, the various Enigmas relative to the Temperature of the Antediluvian Globe, and to the Gradation of the Organic Remains of its successive Strata, which Cuvier, Humboldt, and other philosophers, have regarded as beyond the scope of Science to explain. Many new and very striking Accordances are brought out between the Results of Physical Research and Ancient Record; confirming to demonstration the Divine Inspiration of Moses.—The Work will be illustrated by Copper-plate Engravings of Shells, characteristic of the Strata and Superposition of the Bone-Caverns, and Casts of Fossil Plants; besides about 50 Wood Engravings, representing the most curious Animal Inhabitants of the primeval World described by Cuvier, and other Fossil Zoologists. The Volume will appear about the end of January.

MISCELLANEOUS.

SOME ACCOUNT OF THE LIFE OF DR. BARROW. BY DR.
WALTER POPE, A.D. 1697.

It is not my design to write Dr. Barrows Life, and if it were, I am not furnished with sufficient materials for that undertaking. It is already done, tho with too much brevity, by a better hand, dedicated to the Reverend Dr. Tillotson, then Dean, and afterwards Archbishop of Canterbury, by my worthy, learned, and ingenious friend, Abraham Hill, Esq; out of whose account I shall take what I before was ignorant of, concerning his birth and education, before he arrived to be so eminent at Cambridge, adding thereunto several particular accidents which happened during my intimate acquaintance with him.

Mr. Hill fixes Dr. Barrows birth in the month of October, A. D. 1630. But I hope he will not be offended if I dissent from him, both as to the year and month, and produce reason for so doing; tis this: I have often heard Dr. Barrow say, that he was born upon the twenty-ninth of February; and if he said true, it could not be either in October, or in 1630, that not being a leap year. I would not have asserted this merely upon the credit of my memory, had it been any other day of any other month, it being told me so long since, had I not this remarkable circumstance to confirm it: He used to say, it is in one respect the best day in the year to be born upon, for it afforded me this advantage over my fellow collegiates, who used to keep feasts upon their birth-day; I was treated by them once every year, and I entertained them once in four years, when February had nine and twenty days.

Dr. Barrow was born in London, and well descended; his great grandfather was Phillip Barrow, who published a Method of Fysic, whose brother Isaac was a Doctor of Fysic, and a benefactor to Trinity College in Cambridge. His grandfather was Isaac Barrow Esquire, of Spiney-Abbey, in Cambridgeshire, a person of a good estate, and a Justice of Peace during the space of forty years. His fathers name was Thomas, a reputable citizen of London, and linnen-draper to King Charles the First, to whose interests he adherd; and after his execrable murder he went to his son, Charles the Second, then in exile, there with great patience expecting the Kings Restoration, which at last happened, when twas almost despaired of. This Thomas had a brother whose name was Isaac, afterwards Bishop of St. Asaf, whose consecration sermon, his newew and namesake our Dr. Barrow, preached at Westminster-Abbey. His mother was Ann, daughter of William Buggins Esq. of North Cray in Kent. He was first put to the Charterhouse School, where he made little or no progress, there appearing in him an inclination rather to be a soldier than a scholar, his chief delight being in fighting himself, and encouraging his play-fellows to it; and he was indeed of an undaunted courage, as we shall make evident in its place. His father finding no good was to be hopd for there, removd him to Felstead in Essex, where, contrary to

his expectation, and even beyond his hopes, his son on a sudden became so great a proficient in learning, and all other praise-worthy qualifications, that his master appointed him tutor to the Lord Viscount Fairfax, of Emely in Ireland, who was then his scholar. During his stay at Felstead, he was admitted into Peter-House, of which college his uncle the Bishop had formerly been a member. When he was fit for the University he went to Cambridge, and was admitted in Trinity in Febr. A. D. 1645. He was there kindly treated by Dr. Hill, whom the Parliament had put in to that mastership, in the place of Dr. Comber, ejected for adhering to the King. This Dr. Hill, I say, one day laying his hand upon young Isaacs head, "thou art a good lad," said he, "tis pity thou art a cavalier;" and afterwards, when he had made an oration upon the gunpowder treason, wherein he had so celebrated the former times as to reflect much on the present, some of the Fellows movd for his expulsion, but the Master silenced them with these words, "Barrow is a better man than any of us."

In A. D. 1649, he was chosen Fellow of the College, carrying it merely by the dint of his merits. And when Doctor Dupont resigned his Greek Lecture, he recommended his pupil Mr. Barrow for his successor, who justified his opinion of his fitness for that employment, by an excellent performance of the probation exercise; but the governing party thinking him inclin'd to Arminianism, put him by it. This disappointment, the melancholy aspect of public affairs, together with a desire to see some of those places mentioned in Greek and Latin writers, made him resolve to travel; which, that he might be better enabled to do, he converted his books into ready money. He began his travels A. D. 1654, and went first to Paris, to crave his fathers benediction, who was then in the English Court praying for, but scarce hoping, much less expecting, the Kings Restoration, to whom his pious son, out of his small stock, made a seasonable present. After some months stay there, he went first to Italy, and remained some time at that most beautiful city of Florence, where he had the favour, and neglected it not, to peruse many books in the Grand Dukes library, and the Grand Duke invited Dr. Barrow to take upon him the charge and custody of that great treasure of antiquity. From Florence he went to Leghorn; thence he saild to Smyrna, afterwards to Constantinople. At Constantinople, the See of St. Chrysostom, he read all the works of that father, whom he much preferd before the rest. He remaind in Turkey more than a year, and then returnd to Venice, where he was no sooner landed, but the ship which brought him took fire, and was, with all its cargo, consumd to ashes, the men only savd. From Venice, in his way to England, he passd by through Germany and Holland, and has left a description of some parts of those countries in his poems.

In A. D. 1660, he was chosen without a competitor, Professor of the Greek tongue in Cambridge; two years after, he was elected Professor of Geometry at Gresham College, in the place of Mr. Laurence Rooke.

In A. D. 1669, Mr. Lucas founded, and richly endowd a Mathematical Lecture in Cambridge, which his executors, Mr. Raworth and Mr. Buck, conferrd upon Dr. Barrow, enjoyning him to leave every year

ten lectures in writing to the University, the better to secure the end of so noble and useful a foundation. The lectures which are printed, and others of his, ready for the press, will give the best account how he behaved himself in that employment.

Dr. Barrow was endued with an undaunted courage; to prove which, I think these two instances following will be sufficient. In his passage from Leghorn to Constantinople, the ship he saild in was attackd by an Algerine pyrate; during the fight, he betook himself to his arms, staid upon the deck, chearfully and vigorously fighting, till the pyrate, perceiving the stout defence the ship made, steerd off and left her. I askd him, why he did not go down into the hold, and leave the defence of the ship to those to whom it did belong: he replied, It concernd no man more than my self; I would rather have lost my life, than have fah into the hands of these merciless infidels. This engagement, and his own stout and intrepid behaviour in it, to defend his liberty, which he valued more than his life, as he asserts in that verse, "*Almaque libertas vitali charior Aura,*" he describes at large, in a copy of verses in the fourth volume of his works, printed by Brabazon Aylmer. To this I will add another accident, which befel him in England, it being of the like nature: He was at a gentlemans house in the country, if I mistake not in Cambridgeshire, where, as he was going into the garden very early, even before day, for, as I shall shew hereafter, he was sparing of sleep, and an early riser, a fierce mastiff, who used to be chaind up all day, and let loose late at night for the security of the house, perceiving a strange person in the garden at that unseasonable time, set upon him with great fury. The Dr. catchd him by the throat, threw him, and lay upon him, and whilst he kept him down, considered what he should do in that exigent; once he had a mind to kill him, but he quite alterd this resolution, judging it would be an unjust action, for the dog did his duty, and he himself was in fault for rambling out of his lodgings before twas light. At length he calld out so loud, that he was heard by some of the house, who came presently out, and freed both the Doctor and the dog, from the eminent danger they were both in.

As soon as Dr. Ward was made Bishop of Exeter, he procured for his old friend Dr. Wilkins, the rectory of St. Laurence-Jewry. He being minister there, and forced by some indisposition to keep his chamber, desird Dr. Barrow to give him a sermon the next Sunday, which he readily consented to do. Accordingly, at the time appointed, he came, with an aspect pale and meagre, and unpromising, slovenly and carelessly dressed, his collar unbuttond, his hair uncombd, &c. Thus accoutred, he mounts the pulpit, begins his prayer, which, whether he did read or not, I cannot positively assert, or deny. Immediately all the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting for himself with great precipitation; there was such a noise of pattens of serving-maids, and ordinary women, and of unlocking of pews, and cracking of seats, causd by the younger sort hastily climbing over them, that I confess, I thought all the congregation were mad: But the good Doctor seeming not to take notice of this disturbance

proceeds, names his text, and preachd his sermon, to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, that eminent non-conformist, was one, who afterwards gave Dr. Wilkins a visit, and commended the sermon to that degree, that he said, he never heard a better discourse. There was also amongst those who staid out the sermon, a certain young man, who thus accosted Dr. Barrow as he came down from the pulpit, "Sir, be not dismayd, for I assure you, twas a good sermon." By his age and dress, he seemed to be an apprentice, or at the best, a foreman of a shop, but we never heard more of him. I askd the Doctor what he thought, when he saw the congregation running away from him? "I thought," said he, "they did not like me, or my sermon, and I have no reason to be angry with them for that." "But what was your opinion," said I, "of the apprentice?" "I take him," replied he, "to be a very civil person, and if I could meet with him I'd present him with a bottle of wine." There were then in that parish a company of formal, grave, and wealthy citizens, who having been many years under famous ministers, as Dr. Wilkins, Bishop Ward, Bishop Reynolds, Mr. Vines, &c. had a great opinion of their skill in divinity, and their ability to judge of the goodness and badness of sermons. Many of these came in a body to Dr. Wilkins, to expostulate with him, why he sufferd such an ignorant, scandalous fellow, meaning Dr. Barrow, to have the use of his pulpit. I cannot precisely tell, whether it was the same day, or sometime after in that week, but I am certain it happened to be when Mr. Baxter was with Dr. Wilkins. They came, as I said before, in full cry, saying, they wonderd he should permit such a man to preach before them, who lookt like a starvd cavalier who had been long sequesterd, and out of his living for delinquency, and came up to London to beg, now the King was restord; and much more to this purpose. He let them run their selves out of breath, when they had done speaking, and expected an humble submissive answer, he replied to them in this manner, "The person you thus despise, I assure you, is a pious man, an eminent scholar, and an excellent preacher; for the truth of the last, I appeal to Mr. Baxter here present, who heard the sermon you so vilifie. I am sure you believe Mr. Baxter is a competent judge, and will pronounce according to truth." Then turning to him, "Pray sir," said he, "do me the favour to declare your opinion concerning the sermon now in controversie, which you heard at our church the last Sunday." Then did Mr. Baxter very candidly give the sermon the praise it deservd, nay more, he said, "that Dr. Barrow preached so well, that he could willingly have been his auditor all day long." When they heard Mr. Baxter give him this high encomium, they were prickt in their hearts, and all of them became ashamd, confounded, and speechless; for, tho they had a good opinion of their selves, yet they durst not pretend to be equal to Mr. Baxter; but at length, after some pause, they all, one after another, confessd, "they did not hear one word of the sermon, but were carried to mislike it by his unpromising garb, and mien, the reading of his prayer, and the going away of the congregation;" for they would not by any means have it thought, if they had heard the sermon, they should not have concurrd with the

judgment of Mr. Baxter. After their shame was a little over, they earnestly desired Dr. Wilkins to procure Dr. Barrow to preach again, engaging their selves to make him amends, by bringing to his sermon their wives and children, man-servants, and maid-servants, in a word, their whole families, and to enjoin them not to leave the church till the blessing was pronounced. Dr. Wilkins promised them to use his utmost endeavour for their satisfaction, and accordingly solicited Dr. Barrow to appear once more upon that stage, but all in vain, for he would not by any perswasions be prevaild upon to comply with the request of such conceited, hypocritical coxcombs. Some time after, the Bishop of Salisbury, I mean Dr. Ward, invited Dr. Barrow to live with him, not as a chaplain, but rather as a friend and companion, yet he did frequently do the duty if the domestic chaplain was absent. Whilst he was there, the Archdeaconry of North Wiltshire became void, by the death of Dr. Childerey, if I mistake not; this the Bishop profferd Dr. Barrow, but he modestly and absolutely refused it, and told me the reason, which it is not necessary I should declare. Not long after a Prebendary died, whose corps, I mean revenue, lay in Dorsetshire, this also the Bishop offerd him, and he gratefully accepted it, and was installd accordingly. I remember about that time I heard him once say, "I wish I had five hundred pounds." I replied, "Thats a great sum for a Filosofer to desire, what would you do with so much?" "I would," said he, "give it my sister for a portion, that would procure her a good husband." Which sum, in few months after he received, for putting a life into the corps of his new Prebend; after which he resignd it to Mr. Corker, a Fellow of Trinity College in Cambridge. All the while he continued with the Bishop of Salisbury I was his bedfellow, and a witness of his indefatigable study; at that time he applied himself wholly to divinity, having given a divorce to mathematics, and poetry, and the rest of the belles lettres, wherein he was profoundly versd, making it his chief, if not only business, to write in defence of the Church of England, and compose sermons, whereof he had great store, and, I need not say, very good.

We were once going from Salisbury to London, he in the coach with the Bishop, and I on horseback; as he was entering the coach, I perceivd his pockets strutting out near half a foot, and said to him, "What have you got in your pockets?" He replied, "Sermons." "Sermons," said I, "give them me, my boy shall carry them in his portmanteau, and ease you of that luggage." "But," said he, "suppose your boy should be robbed." "Thats pleasant," said I; "do you think there are parsons padding upon the road for sermons?" "Why, what have you?" said he; "it may be five or six guineas, I hold my sermons at a greater rate, they cost me much pain and time." "Well then," said I, "if you'll insure my five or six guineas against lay-padders, I'll secure your bundle of sermons against ecclesiastical highway-men." This was agreed, he emptied his pockets, and filled my portmanteau with divinity, and we had the good fortune to come safe to our journeys end, without meeting either sort of the padders forementioned, and to bring both our treasures to London. He was of a healthy constitution, used no exercise, or

fysic, besides smoaking tobacco, in which he was not sparing, saying, it was an *instar omnium*, or *panfarmicon*. He was unmercifully cruel to a lean carcass, not allowing it sufficient meat or sleep. During the winter months, and some part of the rest, he rose always before it was light, being never without a tinder-box, and other proper utensils for that purpose; I have frequently known him, after his first sleep, rise, light, and after burning out his candle, return to bed before day. I say, I have known him do this; I report it not upon hear-say, but experience, having been, as I said before, his bed-fellow whilst he livd with the Bishop of Salisbury. There cannot be a more evident proof of his indefatigability in study, immense comprehension, and accurate attention to what he sought after, than what Mr. Hill attests he saw written with his own hand, at the end of his *Apollonius*. "April 14 to May 10. *Intra hæc temporis intervalla peractum hoc opus*;" that is, in twenty-seven or twenty-eight days, this work was finished: For there may be five, and must be at least four Sundays, whereon I suppose he was otherwise employd, betwixt those days. He was careless of his cloaths, even to a fault; I remember he once made me a visit, and I perceiving his band sate very awkwardly, and asked him, "What makes your band sit so?" "I have," said he, "no buttons upon my collar." "Come," said I, "put on my night-gown, here's a taylor at hand," for by chance my taylor was then with me, "who will presently set all things right." With much ado I prevaild with him: the buttons were supplied, the gown made clean, the hands and face washt, and the cloaths and hat brushd; in a word, at his departure he did not seem the same man who came in just before. He had one fault more, if it deserves that name, he was generally too long in his sermons; and now I have spoken as ill of him as the worst of his enemies could, if ever he had any: He did not consider that men cannot be attentive to any discourse of above an hours duration, and hardly so long. He was once requested by the Bishop of Rochester then, and now Dean of Westminster, to preach at the Abby, and withal desird not to be long, for that auditory lov'd short sermons, and were usd to them. He replied, "My lord, I will shew you my sermon;" and pulling it out of his pocket, puts it into the Bishops hands. The text was in the tenth chapter of the Proverbs, the latter end of the eighteenth verse, the words these; "He that uttereth slander is a lyer." The sermon was accordingly divided into two parts, one treated of slander, the other of lyes. The Dean desird him to content himself with preaching only the first part, to which he consented, not without some reluctancy, and in speaking that only, it took up an hour and an half. This discourse is since published in two sermons, as it was preachd. Another time, upon the same persons invitation, he preachd at the Abby on a holiday: Here I must inform the reader, that it is a custom for the servants of the church upon all holidays, Sundays excepted, betwixt the sermon and evening prayers, to shew the tombs, and effigies of the kings and queens in wax, to the meaner sort of people, who then flock thither from all the corners of the town, and pay their twopence to see them. These perceiving Dr. Barrow in the pulpit after the hour was past, and fearing to lose that time in hearing, which they

thought they could more profitably employ in receiving: These, I say, became impatient, and causd the organ to be struck up against him, and would not give over playing till they had blowd him down. But the sermon of the greatest length was that concerning charity, before the Lord Mayor and Aldermen at the Spittle; in speaking which, he spent three hours and an half. Being askd, after he came down from the pulpit, whether he was not tird; "Yes indeed," said he, "I began to be weary with standing so long."

In A.D. 1672, Doctor Wilkins, Bishop of Chester, departed this life, and that eminently learned divine Doctor Pearson succeeded him, by which promotion the Mastership of Trinity College in Cambridge became vacant; this King Charles conferrd upon Dr. Barrow; and speaking of it afterwards, he said, he had given it to the best scholar in England. Dr. Barrow was then the Kings Chaplain in Ordinary, and much in favour with the Duke of Buckingham, then Chancellor of the University of Cambridge, as also of Gilbert, Lord-Archbishop of Canterbury; both which were ready, if there had been any need, to have given him their assistance to obtain this place. When the patent for the Mastership was brought him, wherein there was a clause permitting him to marry, as it had been made before for some of his predecessors, he causd the grant to be alterd, judging it not agreeable to the statutes, from which he neither desird, nor would accept any dispensation: Nay, he chose rather to be at the expence of double fees, and procure a new patent, without the marrying clause, than perpetually to stand upon his guard against the sieges, batteries, and importunities, which he foresaw that honourable and profitable preferment would expose him to.

To shew his humility and care of the College revenue, he remitted to them the charge of keeping a coach for his time, which they had done a long while before for other masters. This preferment so well bestowd, gladded the hearts, not only of the Members of that College, but of the University, and all lovers of learning. Upon this, he left the Bishop of Salisbury. I shall pass over in silence his government of the University, when Vice-Chancellor of the College, whilst he was Master, his public exercises, his writing numerous and various letters to procure money for the building of the magnificent library, &c. contenting my self to have set down some of the particulars which hapned during my acquaintance with him, and now I shall here put a period to this discourse, which for his, and mine own sake, I wish had been better performd. The last time he was in London, whither he came as it is customary, to the election of Westminster, he went to Knightsbridge to give the Bishop of Salisbury a visit. Some few days after he came again to Knightsbridge, and sate down to dinner, but I observed he did not eat; Whereupon I askd him, how it was with him: He answerd, that he had a slight indisposition hanging upon him, with which he had struggled two or three days, and that he hoped by fasting and opium to get it off, as he had removd another, and more dangerous sickness at Constantinople some years before. But these remedies availd him not. His malady provd in the event, an inward, malignant, and insuperable fever, of which he died, May 4, A.D. 1677, in the 47th year of his age, in mean lodgings, at a sadlers

near Charing-Cross, an old, low, ill-built house, which he had usd for several years: For tho his condition was much betterd by his obtaining the Mastership of Trinity-College, yet that had no bad influence upon his morals, he still continued the same humble person, and could not be prevaild upon to take more reputable lodgings: I may truly say, "*Multis ille bonis flebilis occidit, Nulli flebilior quam mihi.*" "It was a great loss to all good men, but greatest to me." He left his manuscripts, I mean his written works, to Dr. Tillotson, and Mr. Abraham Hill, committing it to their discretion to publish which of them they should think fit. My Lord-Keeper sent a message of condolence to his father, who had then some place under him, importing, that he had but too great reason to grieve, for never father lost so good a son, and also that he should mitigate his sorrow upon that consideration. He was buried in Westminster-Abby, where his friends erected a monument for him; the bust, or half his body in white marble, placed upon a pedestal of the same matter, whereon his epitaf, composd by Dr. Mapletoft, is engravd.

"ISAACUS BARROW.

S. T. P. Regi Carolo II^o 'A Sacris.
Vir propè Divinus, et verè Magnus, si quid Magni habent
Pietas, Probitas, Fides, summa Eruditio, par Modestia,
Mores Sanctissimi undequaque, et suavissimi.
Goemetriæ Professor Londini Greshamensis,
Græcæ Linguae, et Matheseos apud Cantabrigienses suos,
Cathedras Omnes, Ecclesiam, Gentem ornavit.
Collegium S.S. Trinitatis Præses illustravit,
Jactis Bibliothecæ verè Regiæ Fundamentis, auxit,
Opes, Honores, et universum vitæ ambitum,
Ad Majora natus, non contempsit, sed reliquit seculo.
Deum, quem à teneris coluit, cum primis imitatus est,
Paucissimis egendo, benefaciendo quam plurimis,
Etiam posteris, quibus vel mortuus concionari non desinit.
Cætera, et pœnè Majora, ex Scriptis peti possunt.

Abi Lector, et æmulare.

Obijt iv^{to} Die Maij, An^o Dom : MDCLXXVII. Ætat : suæ XLVII.
Monumentum hoc Amici posuère.

In English thus.

"This Monument was erected by his Friends,

To perpetuate the Memory of

ISAAC BARROW,

Dr. of Divinity, and Chaplain in Ordinary

To King Charles the Second.

He was a Godlike, and truly great Man, if Probity, Piety, Learning in the highest degree, and equal Modesty, most holy and sweet Manners, can confer that Title. He was Professor of Geometry in Gresham College, in London, and afterwards of the Greek Tongue, and Mathematics, amongst his Cantabrigians. An honour to all his Professions, the Church and Nation. He illustrated Trinity-College, as Master, and augmented it, by laying the Foundation of a truly Royal Library. Riches, Honour, and all things desirable by most other Men, he did not contemn, but neglect. He imitated God, whom he had servd from his Youth, in wanting few things, and doing good to all, even to Posterity, to whom, the dead, he yet Preaches. The rest, and if it is possible, greater things than these,

may be found in his Writings.

Go Reader, and imitate him.

He died the 4th of May, in the 47th

Year of his Age, and of our

Lord 1677.

CHRISTIAN RESIGNATION.

MR. EDITOR,—An instance of Christian fortitude and resignation, rarely to be met with, occurred yesterday, during a visit to a poor parishioner. He is more than eighty years of age, and was formerly clerk to a Chapel of Ease in this parish, but is now reduced to the lowest degree of poverty. He was seized about a year ago with mortification in one of his feet, for which he underwent amputation. The disease, however, had extended too far, again made its appearance, and has now reached above his knees. His agonies, as you may suppose, are dreadful, not allowing him a moment's interval of rest; but he submits to them without a murmur. After a short conversation, he uttered, with a firm voice, the following prayer, which, if you agree with me in thinking worthy of being recorded, you will greatly oblige me by inserting it in the *Christian Remembrancer*.

I hastened home, with feelings not to be described, to commit it to paper; it is correct in substance, but I believe has suffered in expression from the treachery of my memory.

Your obedient servant,

Beta.

We readily comply with the wish of our correspondent. The subject of his communication affords one, out of innumerable examples which might be adduced, of true piety and patient resignation to the divine will, in the poorer members of the *Established Church*.

O gracious and merciful Lord and heavenly Father, look down with pity and compassion upon thy poor afflicted servant; release him from this pain and misery, and pardon his sins, for the sake of thy blessed Son Jesus Christ. O Lord, I am like unto one that goes down into the grave, for I have but a short time to live, and am full of misery; but while my outer man decayeth day by day, strengthen me by thy grace in the inner man. I confess and acknowledge, O Lord, that my sins have been many and grievous in the long course of years during which thou hast spared me; I know not if the hour of my dissolution is at hand; but grant me the assistance of thy Holy Spirit, to prepare me for my departure before I go hence, and am no more seen; and take me to thy eternal rest, through the merits and mediation of thy blessed Son our Saviour, Jesus Christ. Amen.

Dec. 11, 1828.

 THE STATE OF DISEMBODIED SPIRITS.

PART IV. AND LAST.

THAT the souls of men at the hour of death are really separated from their bodies, and live in that state of separation, and exercise the powers of understanding and of willing; that "some of them, by the mercy of God, are placed in peace and rest, in joy and happiness; and that others, by the justice of the same God, are left to sorrow, pains, and misery,"* it has been my endeavour to prove. And though enough, and more than enough, has been already stated in maintenance of this doctrine, to omit the important testimony of St. John would be a dereliction of the interests of truth.

* See Pearson on the Creed, Art. 5. fol. edit. p. 236.

St. John saw in the spirit the future destinies of the Church of Christ; and thus describes, for the consolation of such as should suffer persecution for the sake of their faith, the situation of the blessed martyrs in the mansions of peace. "I saw under the altar the *souls* of them that were *slain* for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them *that dwell on the earth*? And white robes were given to every one of them; and it was said unto them, that they should *rest* yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9—11.)

Not presuming to fix upon the particular epocha when this prophecy was accomplished, (though it be generally supposed to refer to the persecution under Diocletian, A. D. 284), I shall content myself with observing that St. John saw the *souls* of the martyrs whose blood had been shed for the word of God. These separate spirits were "*under the altar*," as sacrifices newly slain, and offered to God. The altar represents our blessed Redeemer (Heb. xiii. 10,) at whose feet these disembodied souls are placed, to intimate to us, that they were accepted through the mediation of Christ; for it is the altar, we read, which sanctifieth the gift. (Matt. xxiii. 19.) These souls were solicitous for the overthrow of the powers of darkness, and the triumph of the kingdom of God; they cried aloud, therefore, to the Lord to avenge their cause, thenceforth expecting till the enemies of Christ should be made his footstool. It is worthy of observation, that "white robes" were given to them as an emblem of their purity, actual and imputed, and that they were placed at the same time in a state of "*rest*;" ("they should *rest* yet for a little season;") and that this scene is exhibited as taking place *in the interim between death and the general resurrection*, for they speak of persons *then dwelling on the earth*." At the day of judgment the *earth* shall depart as a scroll: and these separate spirits could not be said to be clothed with white robes *before* their dissolution, since those vestures are the reward only of those who have triumphantly waged the fight of faith. "*He that overcometh, the same shall be clothed with white raiment.*" (Rev. iii. 5.)

Here, then, we have the souls of departed saints, not reduced to *nonentities*, not buried in the stupor of *insensibility*, but exerting the faculties of reason, and holding intercourse with the Father of Spirits, and dignified with a peculiar mark of celestial favour, and comforted by the privilege of *rest*; of which they had moreover the assurance, that they should *continue* to enjoy it, till the final purposes of God should be fulfilled with regard to their fellow martyrs, and they should be permitted at last to exchange the anticipations of *hope* for the certainty of *fruition*! Still further, we appeal to the testimony of St. John:—"I heard a voice from heaven, saying unto me, Write, *blessed are the dead* which die in the Lord, from henceforth: yea, saith the Spirit, that they may *rest from their labours*; and their works do follow them. (Rev. xiv. 13.) *Who* will venture to assert, that disembodied spirits are *extinct*? The infallible wisdom of God

pronounces them "*blessed*." *Who* will maintain the *insensibility* of departed souls? The infallible wisdom of God tells us, that "*they rest from their labours*," and that "*their works*," by way of reward, "*do follow them*." Is blessedness predicable of *nonentities*? Is *insensibility* compatible with consciousness of *rest*, and with the enjoyment of the recompense of previous works? The blessedness here spoken of is the *immediate* consequence of death: "*blessed are*,"—who? not those, who shall be raised again,—not those, who are yet upon earth; but "*the dead*." And this blessedness is twofold; it comprises exemption from labour and pain, and also the comfort which arises from their previous good deeds: for their works do follow them, to receive the *reward* which God has promised to "*them that obey him*." (Heb. v. 9.) When this bliss is assigned exclusively to such as "*die in the Lord*," that *another* fate awaits the ungodly is an unavoidable conclusion. It is, indeed, a fearful verity, which the Scriptures impress upon us with singular solemnity. As the works of the righteous follow them, being their ground of comfort, and their basis of hope through Christ, their light, their refreshment, and their joy; so, alas! the works of the *wicked* shall pursue them! Their graceless habits,—their evil passions,—their horrible anticipations of wrath,—their conscious forebodings, and their present pangs,—their flat despair, and their mutual criminations,—teach them to antedate the miseries of their final doom in that sorrowful prison, "where shall be weeping, and wailing, and gnashing of teeth." (Matt. viii. 12.) "The man that wandereth out of the way of understanding, shall remain in the congregation of *the dead*." (Prov. xxi. 16.) "In *Hebrew* it is,—he shall remain with the *giants*, who more especially provoked God to bring the flood upon the earth. They are also noted as the first inhabitants of *hell*; therefore from *them* the place of torments takes its name; and the damned are said to remain in the place of *giants*.*" Our Redeemer hath told us, that they who are of *this* world, "*die in their sins*." (John viii. 24.) Though the *act* of sin be transient, the *guilt* of sin is permanent, and "the transgressions of our youth lie down with us in the dust." (Job xx. 2.) The bodiless spirits of the reprobate are a torment to themselves: they feel what they *are*; they know what they *might* have been; they dread what they *shall* be! "If our *heart* condemn us, God is greater than our heart, and knoweth all things." (1 John iii. 20.) And if "the Spirit of God," even in this life, "bear witness with our spirit," and testify of our *adoption* by Him; if conscience *now* acquit the pious, and condemn the impious; it is easy to believe that the same spirit may impress its seal upon a *reprobate* soul, when stript of its fleshly covering; partly, by a clearer manifestation of God's wrath; and, partly, by the hostile invasion of *evil* spirits; for "as good angels, which minister to holy souls, when *in* the body, will naturally resort and minister to them, when they are *out* of it; so is there little reason to doubt, that the *evil* spirits, which tempted and inflamed wicked souls in *this* life, will be ready

* See Flavel's Treatise of the Soul of Man, p. 598.

to seize and carry away the helpless wretches, as soon as they step into another.*

Deprive the soul of the power of thought, and the faculty of memory; destroy its *consciousness*; bury it in *sleep*; reduce it to *nothing*; and then it shall cease to feel the guilt of sin, and to read the dark catalogue of its offences, however written with "a pen of iron," or with "the point of a diamond." (Jer. xvii. 1.) But, as the soul is indestructible by death, and *never* perishes; in its separation from the body it retains the conscious energies of life, and is "translated to *that place*, and unto *that society*, which God, of his mercy, or justice, allotted to it." For "there are *two societies* of souls after death; one of them, which are happy in the presence of God; the other of those, which are left in their sins, and tormented for them. Thus we conceive the righteous Abel, the first man placed in this happiness, and the souls of them that departed in the same faith, to be gathered to him. Whosoever it was of the sons of Adam, which first died in his sins, was put in a place of torment; and the souls of all those, which departed after with the wrath of God upon them, were gathered into *his* sad society."†

Such is the multifold evidence from Scripture to the truth of the hypothesis, which I have unfolded, relative to the state of disembodied spirits. Thus "shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it!" For whether we consult the records of the *Old Testament*, or investigate the pages of the *New*; whether we read the infallible declarations of heaven, as handed down to us by Moses, or by Job; by the sweet Singer of Israel, or by her inspired prophets; by the apostles of our Lord, or by Him, who was the embodied *Wisdom* of God; whether we weigh the accurate and distinct account of the first creation of man, or review the issue of his analysis at the hour of death; whether we search into the simple nature of the incorruptible soul of man, unaffected and unharmed by the dissolution of its associated body, and count the *everlasting* promises, of which it is made the imperishable subject; or peruse the instructive *parables* of our Saviour; or seek conviction in his memorable confutation of the Sadducees; or remember the fate of the rich man and Lazarus; or visit Mount Tabor, where our Lord was transfigured; or listen to his conversation with the sister of Lazarus; or ascend the hill of Calvary, and hear his consolatory promise to the penitent thief; or read how anxiously St. Paul anticipated the happy day of his departure hence, that he might be with Christ; or enter the abode of the spirits of just men made perfect; or descend with our Redeemer into the mansions of the departed; or attend to the earnest prayer of the martyrs, whom St. John saw under the altar; whether we remember how Elisha caused the spirit of the Shunamite's child to come into him again; or travel with the disconsolate monarch to the witch of Endor; or see Lazarus starting from the tomb; or be caught up to the third heaven with the favoured Apostle of the Gentiles; or treasure up in our

* Vide Lucas's Sermons.

† Pearson on the Creed, fol. edit. Art. 5. p. 236.

minds the form of language, in which our Redeemer, and the first blessed martyr committed their departing spirits into the hands of their heavenly Father; whether we examine the *promises* made to the righteous in their state of "deadlihood," or the *menaces* made to the souls of the wicked; whether, in short, we ponder the *phraseology*, the *historical* narratives, the *prophetical* declarations, the *parabolical* representations, or the *argumentative* portions of Holy Writ, we arrive at the same conclusion, that the soul, immediately after the death of the body, is not in a state of *sleep*, or *insensibility*, but of *happiness*, or *misery*, in the mansion awarded by the mercy, or allotted by the justice of God!

The conclusion, at which we have thus arrived, is equally *consolatory* and *instructive*. Its *moral* uses are equally evident, and momentous!

1. If *this* be the probable destiny of our disembodied spirits, the king on his pale horse, to whom all our life-time we have been in bondage, is stript of his frightful mask, and disrobed of his terrors! However *dark* the passage from *this* world to the next, we may pass *undaunted* through its valley, and "fear no evil." Losing no portion of our intellectual life, we shall change, indeed, the *place* and the *manner* of our existence; but our liberated souls, like a bird escaped from the snare of the fowler, shall seek their native skies, and forthwith enter upon a *new* scene, and traverse unexplored regions, stript of the earthly matter which "pressed them down," and blest with enlarged capacities of joy! In this glorious prospect, let us not weep as those who have *no hope*! The cold grave, and the damp vault,—the mournful shroud, and the rigid corpse,—affect indeed the hearts of surviving friends; but the *dead* feel them not: and the *nobler* part of humanity, though worms destroy the body, to which it was *some-time* attached, is imperishable, and secure in the custody of the mighty Being, "who hath the keys of hell and of death." (Rev. i. 18.)

2. If our spirits be destined to survive our bodies, we know which is our *better* part, and *where*, consequently, we should bestow our *chief* attention. If in Hades we be fated to live *without* these fleshly tabernacles, let us, as far as we can, live without them *now*. Let us begin to be *here* what we must expect to be *hereafter*! Let us be *spiritually* minded, and set our affections on things above! Let us break loose from the magic circle in which we lie enchanted, and dash from our lips the Circæan cup, which would make us regardless equally of our *present* dignity, and our *future* hopes! Let us accustom our meditations to a life of separation from the body: and when in the conflict, to which we are summoned against the allurements of the world, and the lusts of the flesh, our hopes deferred make our hearts sick, and our patience becomes wearied by looking for the Son of God, who *delayeth* his coming; let us consider that our life is hid with God in Christ, and that our *reward* is at no greater distance from us than our death, which will release us from the troubles of our warfare, and place us in the bosom of Abraham for ever!

3. If *this* be the destiny of our souls, how *excellent* and *dignified* is their nature! "What shall a man give in exchange for his soul?" The consideration of the topic, to which the reader has been invited,

shows us the little distance between our race and our reward. So soon as the one shall cease, the other shall begin! It is *death* that crowns the righteous with a wreath of victory! *Death* itself doth open the door to everlasting life: and though his visage be pale, and his hands be cold, and his voice be sepulchral; when he bids us sit down with Abraham at the feast which God hath prepared for the guests of heaven, the sure hope of everlasting bliss gives a *colour* to the first, a *warmth* to the second, and a *melody* to the third, *not their own*! We *welcome* with pious ecstasy his friendly embrace, and cry out, in the exultant language of the Apostle, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

4. If the consideration of the state of disembodied spirits be thus competent to animate the righteous, let us ask, *what* effect it ought to have upon the *wicked*? *They* too shall live imperishably! *their* works also shall follow them! In the abode of the dead, what shall be *their* state? Where *then* shall be their revelry, and their luxuries; their hoarded money, or their vain pomp; their sensual debaucheries, and their carnal abominations! The body, for which they lived, can no longer minister to their appetites; and though they cry to the rocks to hide them, their *immortality* will not suffer them to perish. The poor comfort of *insensibility*, and the wretched hope of *annihilation* forsake them; they *still live*, "reserved in everlasting chains under darkness, against the judgment of the great day."

When death terminates our existence here, he terminates our opportunity of *working* too: so that if we *die in sin*, we go to inevitable and *instant* ruin! O! then, how important is it to *die in the Lord*! If the graces, and the habits, with which our souls are clothed, shall abide with them *through eternity*, constituting, in *some* measure, perhaps their everlasting *reward*, or their never-dying punishment, in the invisible state, where the dead are gathered together, some in mansions of felicity, and others in dungeons of torture,—can we be *too* anxious to perfect righteousness in the fear of God? When a man is once convinced that death will consign his soul, so soon as it quits the body, to a habitation of remediless wretchedness, or unspeakable bliss; this conviction must have an auspicious influence on his life, give a new direction to his thoughts and affections, and check the sallies of his wildest career! If the truth, for which we have contended, be established on any foundation even of *probability*, let us pursue it to its remotest consequences. Let us beg of Him, "with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity," to bless these considerations to the comfort of the righteous, to the conviction of the careless, and to the instruction of the ignorant! And let us not quarrel with the *scanty* evidence, which it has pleased God to afford us in this interesting investigation, like the obstinate traveller, who closed his eyes against the light of the moon, because the sun refused to guide him in his nocturnal peregrinations!

COLONIAL AND FOREIGN ORDINATION.

In our Number for August last, we inserted a letter from a correspondent, under the signature of "A sincere Churchman," upon the subject of colonial ordination. The object of this letter was to draw attention to a pamphlet then just published, entitled, "*An Apology for the Colonial Clergy of Great Britain, specially for those of Lower and Upper Canada.*" By Samuel Simpson Wood, M. A. of Corpus Christi College, Cambridge; Presbyter of the Reformed Apostolic Church: late of the Diocese of Quebec, in the Province of Canterbury." We have not had an opportunity of perusing the pamphlet in question; but from the statement of its contents as set forth in our correspondent's letter, it appears that Mr. Wood, having been admitted into deacon's orders by the late Bishop of Durham, in Sept. 1818, accepted an appointment in Canada which had been offered to him by the Bishop of Quebec, and was ordained priest by this prelate in the cathedral at Quebec, in Nov. 1819; that, having now returned to England, and being desirous of officiating here as a minister of the Established Church, he has been advised that his ordination by the Bishop of Quebec is, by the operation of the 59 Geo. III. c. 60, s. 3, rendered of no effect; and that, in consequence, he now finds himself unable to accept any ecclesiastical appointments in this country. The situation in which Mr. Wood thus supposes himself to be placed by the operation of the Act alluded to, is urged by himself, and regarded by our correspondent, as a case of individual hardship, which is not to be justified upon any principle of securing protection to our Church Establishment; especially as Mr. Wood has been regularly educated at Cambridge for the Church, and has been admitted into the number of its ministers by the ordination of an authorised Bishop.

Since the insertion of our correspondent's letter, our attention has been directed to the provisions of the Act of Parliament alluded to by Mr. Wood; and it appears to us to be quite clear that, taking the circumstances of Mr. Wood's case to be correctly stated by our correspondent, the law in question has been both misunderstood and misrepresented. We propose to point out the error into which these gentlemen have fallen, by referring to a consideration of the Act of Parliament in question. And we shall extend our observations to an exposition of the several Acts of Parliament now in operation relating both to *Colonial* and *Foreign* ordinations; as we think it may not be uninteresting to our readers to be in possession of the legal provisions upon this subject, for we believe they are not very clearly understood, and the provisions upon the one subject are sometimes confounded with those upon the other.

1. As to *colonial ordination*. The 59 Geo. III. c. 60, contains all the provisions upon this subject. And by the 1st sect. of this Act it is enacted—

That it shall be lawful for the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London, for the time being, or any Bishop specially authorised or empowered by any or either of them, to admit into the holy orders

of Deacon or Priest any person whom he shall upon examination deem duly qualified, specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity, in his Majesty's colonies or foreign possessions, and residing therein; and that a declaration of such purpose, and a written engagement to perform the same, under the hand of such person, being deposited in the hands of such Archbishop or Bishop, shall be held to be a sufficient title, with a view to such ordination: and that in every such case it shall be distinctly stated in the letters of ordination of every person so admitted to holy orders, that he has been ordained for the cure of souls in his Majesty's foreign possessions.

By the 2d sect. of the same Act it is enacted—

That no person so admitted into the holy orders of Deacon or Priest, shall be capable of holding any ecclesiastical preferment within the United Kingdom of Great Britain and Ireland, or of acting as Curate therein, without the previous consent and approbation, in writing, of the Bishop of the Diocese in which such ecclesiastical appointment shall be locally situated, or without the like consent and approbation of such one of the said Archbishops or Bishop of London, by whom or by whose authority such person shall have been originally ordained, or in case of the demise or translation of such Archbishop or Bishop, of his successor in the same see.

And a proviso is superadded to this section—

That no such consent and approbation shall be given by any such Archbishop, or Bishop of London, unless the party applying for the same shall first produce a testimony of his good behaviour, during the time of his residence abroad, from the Bishop in whose Diocese he may have officiated, or, in case there be no Bishop, from the Governor in Council of the colony in which he may have been resident, or from his Majesty's principal Secretary of State for the Colonial Department.

By the 3d sect. of the same Act (which is the section relating to Mr. Wood's case, and to which he particularly refers), it is enacted—

That no person who shall have been admitted into holy orders by the Bishops of *Quebec, Nova Scotia, or Calcutta*, or by any other Archbishop or Bishop than those of *England or Ireland*, shall be capable of officiating in any Church or Chapel of *England or Ireland*, without special permission from the Archbishop of the province in which he proposes to officiate, or of holding any ecclesiastical preferment in *England or Ireland*, or of acting as Curate therein, without the consent or approbation of the Archbishop of the province, and also of the Bishop of the Diocese in which any such ecclesiastical preferment or Curacy may be situated.

We subjoin a few remarks upon this last section, as bearing upon cases similar to that of Mr. Wood. The effect of this provision is not, as is apparently insisted upon by Mr. Wood and our correspondent, to render ordinations by our Colonial Bishops merely void as regards the minister's power to officiate in this country; but it is simply required that, before a person so ordained is qualified to accept any preferment, or to take any church duty in England or Ireland, the consent and permission of the Archbishop of the province, and the Bishop of the diocese, in which such minister may propose to officiate, shall be procured. This is a very different thing from considering the ordination as a mere nullity. For in that view it would be necessary that the party should be ordained again: and we think the act clearly rebuts the presumption of any such necessity. We are not aware what testimonials are required by our Prelates as sufficient to induce them to grant their consent or permission. The

3d sect. of the Act does not *expressly* refer to the 2d: but still we may, perhaps, venture to suggest, that the testimonials, which are by the latter section directed to be given in cases where the ordination has been made by the Archbishops of Canterbury or York, or the Bishop of London, in performance of the powers given them for that purpose by the 1st section, would form some guide as to the nature of those which should be required from parties who have received ordination from the hands of a Colonial Bishop.

2. As to *foreign* ordinations. Until the time of the separation of the United States from the mother country in the year 1783, our law was a stranger to foreign ordinations, or the ordination by our Bishops of persons who were not under British allegiance, and did not intend to officiate within the British dominions. At that time it was required that every person, at the time of his ordination, should take the oath of allegiance. This, of course, could not be done by foreigners; and as the Americans had, by the effect of their declaration of independence, and its subsequent recognition by this country, severed the bond of national fraternity, and rendered themselves strangers to Britain and her laws, it followed, that our Bishops could no longer, as theretofore they had done, confer ordination upon persons intending to officiate in that country. From this circumstance, great and serious evils were acknowledged to result to the cause of religion; for a great portion of the American public, having been nurtured in the doctrines and discipline of our Established Church, retained the religion of their fathers, after they had renounced their allegiance to the parent state. In order, therefore, to supply a remedy for an evil, the removal of which was called for upon principles independent of those of mere state policy, our legislature exerted a timely interference; and the 24 Geo. III. c. 35, was passed: by which, after reciting the inconveniences which were felt, it was (sect. 1.) enacted—

That it should be lawful for the Bishop of London, for the time being, or any other Bishop, to be by him appointed, to admit to the order of Deacon or Priest, for the purposes aforesaid, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance.

By the 2d sect. of this Act it was enacted—

That no person ordained in the manner thereby provided only, should be thereby enabled to exercise the office of Deacon or Priest within his Majesty's dominions.

The Americans also very soon discovered the necessity of possessing among themselves persons duly qualified to exercise the episcopal functions. And for this purpose our legislature again interfered; and an Act was passed (26 Geo. III. c. 85), whereby the Archbishops of Canterbury and York are empowered to consecrate as Bishops, persons being subjects or citizens of countries out of his Majesty's dominions, without the King's licence for the election of such persons, or the royal mandate, or requiring them to take the oaths of allegiance and supremacy. And by the 9th sect. of this Act, it is enacted—

That no person ordained Deacon or Priest, by persons consecrated Bishops according to the powers of that Act, shall be authorized to exercise the office of Deacon or Priest within his Majesty's dominions.

It is, however, the policy of the laws relating to our venerable Church Establishment, not to recognize the ordinations of any Bishops other than those of the Established Church of *England and Ireland*; and therefore the Scotch episcopal ordinations come within the operation of this policy. And by the 4th sect. of the before-mentioned Act of the 59 Geo. III. c. 60, the law upon this subject is declared. By that section it is enacted—

That no person who, after the passing of the Act, shall have been ordained a Deacon or Priest by a colonial *Bishop*, who, at the time of such ordination, *did not actually possess an episcopal jurisdiction* over some Diocese, district, or place, shall be capable in any way, or on any pretence whatever, of, at any time, holding any Parsonage or other ecclesiastical preferment within his Majesty's dominions, or of being a stipendiary Curate or Chaplain, or of officiating at any place, or in any manner, as a Minister of the established Church of England and Ireland.

By the words *Colonial Bishop*, who *did not actually possess an episcopal jurisdiction*, must be understood, we apprehend, an episcopal jurisdiction which is recognized as part of the Ecclesiastical Establishment of this country. This clause, we therefore conceive, extends to ordinations by Scotch Bishops, since Scotch episcopacy is no part of our Ecclesiastical Establishment, and also to ordinations by the titular Roman Catholic Bishops of Ireland, as well as to ordinations by the Roman Catholic and Protestant Bishops of foreign countries.

We have gone thus at length into the subject of ordinations, in order that we may correct any erroneous impression that may have been produced upon our readers by a perusal of the observations of our correspondent, who has certainly entertained incorrect views upon this subject. We have been induced also to extend our observations, in some measure, by noticing, that our contemporary, the *Christian Observer*, in its last number, has given insertion to a letter signed 'Philarchæus;' the object of which letter is to bring forward the erroneous statement of the law insisted upon by Mr. Wood (though without reference either to that gentleman's pamphlet, or to the letter of our correspondent, which had appeared four months before), and also to charge against the Established Church the illiberality of not opening her pulpits to all Protestant Episcopalians. Philarchæus is struck with admiration at the liberality of the Americans, whose pulpits are open to ministers of our Church; and thinks that practice is of such a nature as that it would be beneficial to the interests of religion if our Church would recognize it.

Philarchæus is, perhaps, no statesman: but it may be easily comprehended that the 'illiberal and exclusive' practice of our Church is to be justified upon this principle—that in England, at present at least, there exists a bond of connexion between Church and State; and that, in order to the preservation of this bond, which we trust never will be loosened, much less severed, by the officious hand of 'liberality,' it is necessary that the occupiers of our pulpits should be under something like an engagement to uphold that state, of which their spiritual office forms an integral part. But as to the good people of America, it may be observed, that their enlightened minds are free from the fetters of such an antiquated prejudice; and with

them truth is left, in the panoply of her naked beauty, to sustain the war of error, unencumbered by any cunningly-devised defences with which human wisdom, conscious of human ignorance and human frailty, would, in its timidity, surround her.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

THE branch of this Society for the Diocese of Ely and University of Cambridge has lately held its annual meeting. At that meeting, the Rev. Dr. Wordsworth, Master of Trinity College, after detailing the successful operations of the Society, proceeded to give the following interesting statement respecting its finances:

Is our support sufficient for these undertakings? The most simple answer to this question is by reference to the expenditure, and we there find THE EXPENDITURE FOR THE LAST YEAR HAS BEEN 31,000*l.*; WHICH FORMS AN EXCESS OF NEARLY 7,000*l.* ABOVE THE RECEIPTS WITHIN THE SAME PERIOD. THE TOTAL EXPENDITURE OF THE SOCIETY ABOVE ITS ORDINARY RECEIPTS, DURING THE LAST EIGHT YEARS, IS ABOUT 60,000*l.* This is a proof of the anxious demand and pressing need for those spiritual advantages which it is the object of the Society to convey. In 1819, His Majesty issued his royal letter for collections in every parish throughout the kingdom, in aid of the funds of the Society, and in pursuance of which collections were made, the result of which was most gratifying, the subscriptions amounting to the sum of 60,000*l.* It was principally from that fund that the Society was enabled to extend its operations in the East, and at the same time to apply the greater portion of its regular funds in the West. It is to be hoped that as nine years have now elapsed since that letter was issued, His Majesty will be graciously pleased to repeat the same; but WHETHER OR NOT, THE SOCIETY WILL PROCEED IN ITS OPERATIONS TO THE UTMOST OF ITS POWER.

In the month of September last, the *Christian Observer* put forth sundry attacks upon us, to which, as he did not condescend to back them by argument, it might seem unnecessary to reply. One passage, however, we will take this opportunity of noticing.

In the Number for June, of the same publication, there is a still more direct attack upon the Church Missionary Society, as having, it is alleged, most materially and unjustifiably injured the interests of another institution professing the same objects. The ground upon which this charge is founded,—that all the money which the former society has received would, as a matter of course, have been paid into the treasury of the latter, on account of the high official names which support it,—is so palpably incorrect, that I am astonished that any writer should urge such a supposition.—P. 562.

Here is no argument, but our supposition is charged with *palpable* incorrectness. We think we can DEMONSTRATE from Dr. Wordsworth's speech that we are *palpably* correct, unless the Church Missionary Society will take up with another supposition, less creditable to themselves; a supposition which has been made, though never by us. What is the cause that the Society for the Propagation of the Gospel should be 60,000*l.* in debt, while the Society for Promoting Christian Knowledge is receiving abundant subscriptions? The two Societies have the same sanction, the same means, the same objects, the scene of labour alone is different. *But the Society for Promoting*

Christian Knowledge has no opposition society professing exactly the same principles: the Society for propagating the Gospel has.

This is tolerably strong. But further. Cereticus (such is the euphonious appellation of the *Christian Observer's* asserting correspondent) is, of course, a member of the Church of England. So we must conclude from the *Observer's* cover. We suppose, moreover, that he is a patron of the Church Missionary Society; he therefore approves the objects of that Society; *ergo*, he approves those of the Society for the Propagation of the Gospel; for they are IDENTICAL. Now, suppose the Church Missionary Society had never existed; would not Cereticus have supported the other? By what argument of consistency could he have done otherwise? And if he had been asked, what security have you for entrusting your money to this Society, would he not have said, "the high official names which support it?" And the same argument is applicable to every other member of the Church now supporting the Church Missionary Society. We may therefore conclude, as a matter *palpably* demonstrable, in despite of Cereticus's "astonishment," that "all the money which the Church Missionary Society has received, would, as a matter of course, have been paid into the treasury of the other;" and the Society would not be 60,000*l.* in debt.

If Cereticus chooses to evade this plain argument, he will be transfixed on the other horn of the dilemma, which will prove somewhat sharper. If he would not have patronized the Incorporated Society, and does patronize the New Society, THERE MUST BE SOME DIFFERENCE IN THE CONSTITUTION OF THE TWO; which no friends of the latter *openly* avow, but rather the majority reprobate. The Society will no more thank Cereticus for this mode of defence, than they will thank Mr. Simeon for his memorable proposals about the Test Act and the Dissenters.

Mr. Simeon figures too at the Incorporated Society's meetings, and, with that peculiar felicity of illustration which is so perfectly his own, proceeds:

Only let the commanders of our fleet, our ecclesiastical governors, lead the way, and like Nelson send forth through the land a telegraphic signal—"England expects that every man will do his duty," and the whole clergy of the land will rise to the occasion, and the laity will catch the flame; and we shall not see any longer in our subscriptions a long list of ones and twos; they will swell instantly to tens and twenties: and with their secret prayers, no less than with their public contributions, will the people of this land unite their endeavours to spread the knowledge of Christ, and, to the utmost extent of their ability, to convert and save the world.

Amen, say we. And let Mr. Simeon, and his friends who wish to preserve a shadow of consistency, prove the sincerity of their aspirations by transferring their subscriptions forthwith from the Church Missionary Society to that for the Propagation of the Gospel.

While we are on this subject, we will set Cereticus right on another point in which he has greatly mistaken us. He says,

Throughout the paper there is obviously much secret disapprobation that the revered Bishop Heber, whom the writer apparently dares not directly censure, should have so warmly promoted the cause of the Church Missionary Society in

India;—a fact which the writer would get rid of by affirming that that distinguished prelate countenanced the Society from the mere necessity of his situation, and upon the very same principle as he is said to have countenanced “the sectarians.” But does not the writer know, that Bishop Heber had attached himself to the Church Missionary Society, and preached for it with cordiality and earnestness, long before he had an idea of being Bishop of Calcutta, and while he had every reason to calculate upon being speedily appointed to preside over one of the dioceses of his native land? If he was ignorant of this fact, how did he feel himself qualified to pronounce so confidently upon the motives which influenced the conduct of one whose sentiments he appears so imperfectly to have known? and supported by what authority has he ventured to injure the memory of that sainted individual, by endeavouring to identify his affectionate and zealous attachment to a society consisting of regular members of his own church, with that amiable toleration, that expansive charity, which he was willing to extend to all who were labouring, even with many differences of opinion, in the same great cause?—P. 562.

Now we yield to none in our veneration for Bishop Heber; but we should never have any scruples about “daring” to censure any *principle*, merely because it happened to be advocated by an illustrious man. Principles in theology and ecclesiastical polity which would not be most welcome to the *Christian Observer*, have been supported by some of the greatest minds that ever existed. We think the *policy* (for we have always abstained from impeaching the *sincerity*) of the Church Missionary Society DEMONSTRABLY wrong; and we no more believe that its rectitude can be defended by the patronage of Bishop Heber (even supposing such patronage unconstrained by circumstances), than that Bishop Heber could have disproved a proposition in Euclid. We certainly were not aware of the *fact* that the Bishop “had attached himself to the Church Missionary Society, and preached for it with cordiality and earnestness long before he had an idea of being Bishop of Calcutta;” but of this we are confident, that no sensible man, in his situation, could have acted otherwise than he did, whatever might be his sentiments on the merits of the Church Missionary Society. So that our argument stands where it was, and again we say, the conduct of Bishop Heber can furnish no precedent to home Churchmen.

We are not surprised at finding such an advocate as Cereticus accusing us of endeavouring to injure Bishop Heber’s memory, by insinuating that he was not heartily attached to the Church Missionary Society. If the disapprobation of that Society, as considered relatively to the other, be a stigma upon character or memory, it is one which belongs to many an individual who never knew another stain; and Cereticus, if it pleases him so far to “injure” us, may append it to our *HIC JACET*.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

CURSES.

Genesis xxvii. 12.—“And I shall bring a curse upon me, and not a blessing.”

AMONGST the oriental nations in particular, we find records of these solemn curses mentioned in Scripture. The curse of a

father was believed to be peculiarly awful, and the furies were appointed to enforce their effects upon the devoted offspring. Thus we find a curious instance in the Roman history, A.C. 54, when Ateius, the Tribune waited for Crassus; and, as the latter marched by, perfumes were thrown upon a chafing-dish prepared for the purpose, on which libations were poured, and the gods were invoked with frightful imprecations to devote him to destruction; and another of more modern date, uttered by Averroes, the Arabian philosopher, against his son, when he intruded himself upon his father, accompanied by some dissolute companions. The old man viewed him with great indignation, and addressed him to this effect:—"Thy own beauties could not content thee; thou hast stripped the wild goat of his beauties, and they who are as beautiful as thyself admire thee. Thou hast got his wanton heart, his lecherous eyes, and his senseless head; but to-morrow thou shalt find thy father will have his pushing horns. Cursed be all extravagancies! When I was young, I sometimes punished my father; now I am old, I cannot punish my son; but I beg of God to deprive him rather of life than suffer him to be disobedient." Having denounced him by this imprecation, he retired; and it is related that the young man died in ten months. In Herodotus, Book III. chap. 75, we find a similar instance of maledictory eloquence, when from the summit of a tower Prexasper precipitated himself, after having solemnly imprecated many curses upon the Persians.

When Gnephactus, father of Bocchosis the wise, was leading an army into Arabia through many barren and desert places, his provision failed; so that for the space of one day he was forced to take up with such mean food as the common people, among whom he then happened to be, could supply him with, which he eat so heartily, and relished with so much delight, that for the future he forbade all excess and luxury, and *cursed* that king who first brought in that sumptuous and luxurious way of living; and this change and alteration of meat, and drink, and bedding, was so delightful to him, that he ordered the *curse above mentioned*, to be entered in the sacred records in the Temple of Jupiter at Thebes; which was the chief reason why the fame and reputation of Menas became to be clouded in future generations.—*Diod. Sic.* p. 23. See p. 175. Book III.

A Spanish author, in describing the customs of the Floridan Indians after a victory, gives the following curious account of formal maledictions pronounced against enemies:

The Indians returned home elated with their victory. To celebrate it they drove some strong stakes into the ground, to which they fastened their spoils; around these they afterwards seated themselves with their women, and a conjuror then began to utter many extraordinary curses against their enemies. At one extremity of the ground sat three Indians on their —, one of whom, on every curse pronounced by the conjuror, struck a flat stone placed before him with a hammer, while the other two beat as a drum two hollow calabashes filled with small stones, expressing their approbation at every stroke; after which they sung and danced, magnifying their victory, praising the courage and spirit of their combatants, and venting reproaches upon their enemies. This is the usual mode of celebrating a victory.—*Ensayo Cronologico para la Hist. de Florida*, Vol. I. p. 52.

HYMN

On the occasion of Collections for Building and Repairing Churches.

RULER of the harvest! we,
Whom thy bounteous hand hath fed,
For our brethren, seek from Thee
Truth's celestial living bread:
Plenteous is the work to do:
Yet the husbandmen how few!

Ere his tares the wily foe
Scatters 'mid the holy seed,
Ruler of the harvest! sow
Grace to meet our mighty need:
Help our hands thy fanes to rear!
Teach our hearts thy voice to fear!

As thy rains the earth restore,
That the tiller's crop may spring,
And the reaper's lap run o'er,
Let thy word its harvest bring:
Thou, whose promise ne'er shall fail,
Thou hast said, It shall prevail!

All the store which we have brought,
Cometh of thine hand alone;
Of our wealth we give Thee nought;
All we offer is thine own:
Prosper but the seeds we yield,
Ruler of the harvest-field!

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE have received a letter, commenting somewhat upon the annual Report of this and the sister society, with which we cannot entirely agree; at the same time that some of our correspondent's remarks are not altogether unworthy of consideration. In order, therefore, to forward the wishes therein expressed, we have placed it in the hands of those who will give it the attention which it merits: and we have no doubt that, so far, as it is practicable, the defects pointed out in the present instance will on future occasions be carefully remedied. For our parts, we consider the Report, upon the whole, a highly satisfactory one; and, except in one or two points of minor importance, as complete as could be expected or desired. It is of course in the hands of most, if not all, of our readers; and therefore a brief

analysis is all that it will be necessary to supply. The receipts and expenditure of the Society are precisely counterbalanced; with the exception of 815*l.* 2*s.* 6*d.* in the hands of the Treasurers, *wholly in bills not due at the audit.* For several years also the progress of the institution has been such as to lead some perhaps to suppose that little more is now necessary than to keep it up to its present level.

Yet are there two circumstances connected with this cheering statement which deserve the most serious attention of the friends of the Society. It ought to be observed, that notwithstanding its large receipts, the revenues of the institution are barely adequate to meet the actual demands upon them—and that those demands, however large, are much less than might be expected, were the services of

the Society adequately understood throughout the country. The former circumstance is to be attributed principally to the very reduced rate at which the Society furnishes its Members with books; and by which the loss sustained during the last year amounts to upwards of 20,000*l*. The amount of subscriptions and benefactions within the same period falls considerably short of the above-mentioned sum; and the deficiency has been supplied either from casual legacies, or from the funded property of the Institution. In the mean time, the two latter have been the only sources from which the Colonial, and other foreign expenditure has been supplied; from which the moderate and unavoidable expenses of the Society's establishment have been defrayed; and out of which the grants voted for India must hereafter be paid. The result appears to be that, if the demand for books should continue, and still more if it should increase, without a corresponding increase in the subscriptions and benefactions, it will become necessary either to raise the price of books, or to limit the quantity supplied to each Member. The Society would be unwilling to do either the one or the other: and presses the subject upon the attention of the public, in the confident hope that they will meet the exigencies of the case in the most satisfactory manner; either by inducing an additional number of persons to become subscribers to the Funds of the Parent Institution, or by increasing the sums remitted from them in the shape of benefactions.

Among the domestic proceedings of the Society, are the supply of an assortment of books and tracts, adapted to the use of sailors, to each ship of war now in commission, by order of the commissioners:—a contract with the University of Cambridge for a new

edition of the Family Bible;—the printing of a large impression of the octavo Bible and Common Prayer in Welsh, in order to meet the increasing demand for them;—the admission of some new books upon their catalogue; the formation of some new committees; and the grant of 1000*l*. to be at the disposal of the Primate of Ireland, for advancing the religious instruction of the Irish.

The number of books and tracts distributed during the year is the largest ever made, amounting to 1,656,066.

The operations of the Society abroad have been instrumental in forwarding the erection of an English church at Cape-town. The accounts from Calcutta respecting the native schools are highly satisfactory, and a plan is in agitation for the enlargement of the Mission College. Education is also proceeding rapidly at Madras, Bombay, and Ceylon; and the sum of 2000*l*. which had been granted to Bishop Heber, for the repairing and enlargement of churches in the Tanjore district, has been partly expended for that purpose. The distribution of books in New South Wales has been extensive; a lending library has been established at the Mauritius; and a grant of Bibles, Prayer Books, and tracts has been forwarded to the Island of Ascension. In the Canadas also, and in Nova Scotia, the exertions of the Society have been attended with the most beneficial results; and throughout the West Indies, amidst much political excitement and great colonial distress, a very decided progress is making in Christian knowledge and religious education.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

This Society has also just issued its Report. To the state of its funds we have had occasion to allude in a preceding page; and we think that nothing can be wanting but an attentive consideration of its proceedings, to call forth all the energies of the country in its support. In the extensive Diocese of Nova Scotia, under the indefatigable superintendence of the Bishop,

the operations of the Society have been peculiarly effective.

New Missions have been opened in several parts of it; King's College, Windsor, has furnished several candidates for holy orders, who promise to adorn their profession by their learning and their piety, and be great blessings to the people committed to their charge; other clergymen, of exemplary character, have entered

into the Society's service, and are now engaged in the laborious duties of their office, both to the satisfaction of themselves and to the comfort and edification of a large body of people, who would otherwise have been left destitute of all religious instruction. The national system of education also, which had become through their instrumentality so well known, and so generally adopted in the two larger colonies of Nova Scotia and New Brunswick, has been introduced, with every prospect of success, into Newfoundland. Mr. Bacon, a very superior master, who has for some time conducted the school at St. John's, so as to deserve the highest praise, was glad to avail himself of the bounty of the Society in opening to him the means of access to the central school at Halifax, for the purpose of perfecting himself in that system, which has been found so eminently useful wherever it has been introduced; and through this channel a knowledge of it may be conveyed to every part of the island.

From the Diocese of Quebec, the accounts of the state of the missions are very satisfactory, and the demand for Christian instruction so much on the increase, as to render it impossible for the means of the Society to supply it in any adequate degree. Several new Churches have been added in both the Canadas; among others, a second at Kingston, on a large scale, principally at the expense of the inhabitants.

In Calcutta, the continual absence of the Bishop during the last year has given a lamentable check to the proceedings of the Society; in addition to which, the sudden death of the Rev. T. Christian, which we announced in a preceding Number, has been most severely felt in one of the most auspicious scenes of missionary labour. Except these drawbacks, however, considerable progress has been made in the objects of the Society. The interest arising from the surplus of the subscription for Bishop Heber's monument has been devoted to the maintenance of a non-foundation student at Bishop's College; and a similar arrangement has been adopted at Madras, out of a similar fund. Mr. Simeon also, one of the executors of Lord Powerscourt, has appropriated 1000*l.*, part of his Lordship's bequest, to the foundation of a perpetual scholarship at the College, under the terms of the statute prescribed for that purpose.

Such is a brief outline of the Society's proceedings. Indeed, the Report itself is only a summary statement of facts; the particulars of which are given in an Appendix, which comprises some of the most interesting documents which it has fallen to our lot to examine. We can assure our readers, that they will be amply repaid for an attentive perusal of them.

NATIONAL SOCIETY.

Seventeenth Report.

THE Report of this Society commences with an account of the uses to which the product of the King's Letter, amounting to 28,292*l.* 2*s.* 10*d.* which became available in 1824, has been applied. Since that period 337 applications from different parts of the country, comprising a population (according to the last parliamentary census) of 1,309,591 persons, have been received. In all these cases there are very few which the Committee have found themselves unable to bring within the rules by which their proceedings are governed, and the grants made to them have amounted to 28,808*l.*; by which, according to the first estimates,

in many instances much below the actual disbursements in carrying them into effect, an outlay of no less a sum than 111,916*l.* in the erection of 474 separate school-rooms, has been called forth. By these means, and amidst such a population, the inestimable blessings of Christian education have been provided for 25,092 boys and 23,830 girls on week-days and Sundays, and for 2,540 boys and 2,650 girls on Sundays only, making a total of 54,112 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church.

It may be thought that the number of Schools already established must have so far diminished the calls upon the Society, as to render it unnecessary for grants to be made to the same extent as in preceding years. But during the past year applications for assistance have been received from about 66 places: of which 55 have actually obtained grants, varying in magnitude from 10*l.* to 500*l.*, and amounting on the whole to 5,512*l.* Amongst others, to Brighton a grant has been made of 225*l.*, and similar grants to the united parishes of St. Giles in the Fields and St. George's Bloomsbury. The condition of those thickly peopled parishes had been regarded with anxiety by the Committee, and they rejoice in the occasion which has at length arrived of aiding in the establishment of a gratifying, if not an adequate, provision for the spiritual wants of the poor in that part of the metropolis. The grant is made for the erection of two school-rooms, each to contain 250 children. To St. Martin's in the Fields, also, 300*l.* have been granted.

In regard to the general state of the Sunday Schools in England and Wales, it may be sufficient to observe that there is ground for stating that in England and Wales there are about 8,400

Sunday Schools, containing 550,000 children, by far the greater part of whom are instructed only in the books of the Society for promoting Christian Knowledge, and all, with little exception, uniformly taken to Church.

In regard to schools more properly denominated National schools, and directly or indirectly connected with this Society, from the returns hitherto received, there appears to be an increase of 7,802 children, while the decrease in others has only amounted to 1,581.

In the early part of the year a master was sent out to the Cape of Good Hope;—a schoolmaster has since been trained for Newfoundland;—specimens of books, regulations for schools, &c. have been requested and forwarded to Count A. Zanoiski, son of his Excellency the President of the Kingdom of Poland;—the Chevalier Major Abrahamson has again transmitted an interesting account of the progress of schools in the kingdom of Denmark, by which it appears that 2,003 schools are already formed, and 368 now in progress; the former of which contain an amount of 132,786 children;—and lastly, an application has been made for two schoolmasters for Jamaica, with which the School-Committee are in a state to comply.

POLITICAL RETROSPECT.

DOMESTIC.—The reduction of the public expenditure being a principal object with the present administration, their attention has been for some time past directed to the militia staff; and they have determined to bring forward a bill in the ensuing session of Parliament, for the purpose of lessening the establishment. Their intention is to retain on permanent duty only such a number of persons in each corps, as shall be absolutely requisite to render it efficient.

The death of Colonel Bernard, one of the members for King's County, has afforded an opportunity to the Roman Catholic Association to try their strength in that part of Ireland; and, emboldened by the respite obtained by Mr. O'Connel, they have determined to renew the scenes enacted at Clare

during the late election, and have accordingly put forward a gentleman of the Popish persuasion, in order to contest the county. The meeting of Parliament, however, is finally arranged to take place on the 5th of February; and as it will then become necessary for the newly elected members to take their seats, this momentous question must necessarily be one of the first discussed.

PENINSULA.—The transactions in Spain have not been marked by any circumstances of particular importance. Thirteen unhappy individuals, accused of attempting to restore the constitution of 1820, have suffered the sentence of the law at Barcelona. The arrests for political crimes or accusations continue to take place; and the prospect of such a change, either in men or

measures, as may indicate the approach of happier times, seems as remote as ever.

Donna Maria, the legitimate Queen of Portugal, has been presented at the court of George the Fourth, and received with every mark of honour due to the descendant of a long line of monarchs, the faithful allies of the British crown.

EASTERN EUROPE.—The Russians have been compelled to raise the siege of Silistria, and return to the left bank of the Danube, attributing their defeat, for such it may be termed, to the severe approach of winter, which rendered the ground untenable, and leaving behind them the greater part of their artillery, with all their cattle: their loss in men is stated to be likewise very great, but the numbers are not given. Thus the campaign, which was undertaken by Russia after a three years preparation, and has been carried on with an immense consumption of human life, has terminated in the most disastrous manner to the invaders. Step by step they have abandoned every undertaking, and Varna, the only fruit of their arms, is on the point of being snatched from them. The Turks have already shown themselves before the place, in which General Roth has been left with a garrison of 6,000 men; but as the fortifications are in a state of complete dilapidation, and no assistance can be given either from the army, or by sea, which is in this season impracticable; it is not possible they can long withstand the besiegers, assisted, as no doubt they will be, by the bulk of the inhabitants.

The Russian Admiral in the Levant has published a circular, declaring the Dardanelles to be in a state of blockade, as far as may relate to supplies of provisions intended for Constantinople, in the expectation that, by attacking the Porte in such a vulnerable point, some advantage may be gained by the Russian government. The city is already in want of the customary supplies, and vessels from Egypt are anxiously looked for, it being known that several ships have been taken by the Russians and Greeks. The Austrian Admiral has determined to resist the blockade; and a vessel belonging to that country

having put into Smyrna, which had been prevented from entering the Dardanelles, as being laden with provisions for the capital, the Admiral provided her with an escort to see her safe through the passage, and sailed himself in quest of Count Heyden, to demand an explanation.

The Morea is now entirely free from the Turks; the French troops are in possession of all the fortresses; but it is expected they will be recalled as soon as these shall be delivered to the Greek troops, an event which will be accelerated by the arrival of Colonel Fabvier, who is commissioned by the French government to organize the land forces of the Greeks. This has been notified to Count Capo d'Istrios by the ambassadors of the Allied Powers, who at the same time furnished him with a declaration, in which they acquaint him that considering the Porte firmly refuses to take any part in the pacification of Greece, the determination of the frontiers shall be immediately decided without the intervention of the Porte. No certain intelligence has transpired as to the extent of country which shall be included in the Greek territory; the most probable accounts confine it to the Morea, and some islands in the Archipelago, though some have stated it to include Thessaly.

COLOMBIA.—A conspiracy has been formed against the life of Bolivar, headed by the Generals Santander and Podilla: the latter being at the time a state prisoner, and under trial for his conduct at Carthagena last March. It appears that a part of the garrison at Bogota consisted of a brigade of artillery, which the conspirators found means to seduce into their service by the promise of six months pay, and the sack of the city. The attack was begun by storming the palace, from whence Bolivar was obliged to effect his escape by means of a balcony, and fly to the barracks. The other regiments proving firm, the assailants were repulsed both here and in the town, and the ringleaders taken. In consequence of this event Bolivar has issued a decree, announcing his determination to exercise those extraordinary powers which, he says, the nation had previously vested in him.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

HOLME.—The new church at Holme, in Lancashire, has been consecrated by the Lord Bishop of Chester, and opened for divine service.

SHIPLEY AND WILSDEN.—A copy of an Order in Council has appeared in the *Gazette*, approving of the districts assigned to the new churches which have been built at Shipley and Wilsden, in the parish of Bradford, in the county of York.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bourdillon, Thomas	Head Mast. of Macclesfield Grammar School.
Broughton, W. Grant.....	Archdeaconry of New South Wales.
Echersall, Charles	Dom. Chapl. to the Earl of Southampton.
Hutchinson, William J....	Dom. Chapl. to the Dowager Duchesa of Roxburgh.
Inge, J. R.	Dom. Chapl. to the Earl of Winterton.
King, R. F.	Chapl. to H. R. H. the Duke of Clarence.
Roberts, James F.	Chapl. to the Almshouses of the Trinity House, at Mile End.

ORDINATIONS.—1828.

<i>Bangor</i>	Dec. 21.	<i>Exeter</i>	Oct. 19.	<i>Norwich</i>	Oct. 19.
<i>Bath & Wells</i> {	Oct. 5.	<i>Gloucester</i>	Dec. 21.	<i>Oxford</i>	Dec. 21.
	Dec. 21.	<i>Hereford</i>	Nov. 23.	<i>Peterborough</i> ..	Dec. 21.
<i>Durham</i>	Oct. 5.	<i>Lichfield & Cov.</i> ..	Nov. 2.	<i>Rochester</i>	Oct. 5.
<i>Ely</i>	Nov. 2.	<i>Lincoln</i>	{	<i>Salisbury</i>	Sept. 21.
			Sept. 21.		
			Dec. 21.		

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, George	B. A.	Fell. of St. John's	Oxf.	Oxford
Aldhouse, Stephen	S.C.L.	St. Peter's	Camb.	Lichfield
Appleton, James	B. A.	St. John's	Camb.	Lincoln
Armstrong, Henry William Gleed	B. A.	St. John's	Oxf.	Oxford
Atkinson, George James	B. A.	Trinity	Camb.	Lincoln
Bayly, William G.	S.C.L.	New	Oxford	Hereford
Bell, John	B. A.	University	Oxf.	Durham
Bilton, William	M. A.	Christ Church	Oxf.	Exeter
Bingham, George	B. A.	Worcester	Oxf.	Bath & Wells
Birkett, Henry	B. A.	Queen's	Oxf.	Oxford
Blackwell, Robert Edward.....	B. A.	Catharine Hall	Camb.	Lincoln
Bloom, John	B. A.	Caius	Camb.	Norwich
Bogie, Brackenbury Dickson	B. A.	Trinity	Dublin	Lincoln
Bond, Henry	S.C.L.	Christ	Camb.	Bath & Wells
Brine, Augustus James	B. A.	Exeter	Oxf.	Salisbury
Broughton, Clement Francis	B. A.	Emmanuel	Camb.	Lichfield
Browne, Henry	M. A.	Lincoln	Oxf.	Salisbury
Bull, Samuel William	B. A.	Queen's	Camb.	Norwich
Buller, Lionel	M. A.	Fell. of King's	Camb.	Lincoln
Bulteel, C. J. C.	B. A.	Balliol	Oxf.	Bath & Wells
Byron, John	B. A.	Exeter	Oxf.	Lincoln
Cann, Ponsford	B. A.	Pembroke	Camb.	Exeter
Cape, William	B. A.	Corpus Christi	Camb.	Peterboro'
Catton, Richard	B. A.	Corpus Christi	Camb.	Norwich
Cooke, Henry G. P.	B. A.	Exeter	Oxf.	Gloucester
Cooper, T. J.	B. A.	Queen's	Camb.	Norwich
Copleston, William James	M. A.	Fell. of Oriel	Oxf.	Oxford
Cotterill, John	B. A.	Queen's	Camb.	Norwich
Cox, George.....	B. A.	Magdalen Hall	Oxf.	Gloucester
Crook, Henry Simon Charles	B. A.	Lincoln	Oxf.	Bath & Wells
Curme, Thomas	B. A.	Worcester	Oxf.	Bath & Wells
Dawson, Edward Henry.....	B. A.	Emmanuel	Camb.	Lincoln
Docker, Thomas Robert	B. A.	Pembroke	Camb.	Lichfield
Dod, Henry Hayman	M. A.	Worcester	Oxf.	Bath & Wells
Dudley, Edward	B. A.	Worcester	Oxf.	Peterboro'

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Dymoke, John.....	B. A.	Trinity	Camb.	Lincoln
Escott, George Sweet.....	B. A.	Lincoln	Oxf.	Bath & Wells
Fall, William Nicholson, jun.	B. A.	New	Oxf.	Gloucester
Fiske, John Robert	B. A.	Catharine Hall	Camb.	Norwich
Fitzclarence, Augustus	S.C.L.	Trinity	Camb.	Hereford
Fitzmaurice, James.....	B. A.	St. John's	Camb.	Salisbury
Franklin, Henry Hervey	B. A.	Corpus Christi	Camb.	Lichfield
Freere, Edward	B. A.	Trinity	Camb.	Norwich
Frizell, Richard Howard	B. A.	Trinity	Dublin	Exeter
Frobisher, Joseph James	B. A.	Trinity	Camb.	Exeter
Froude, Richard H.	M. A.	Fell. of Oriel	Oxf.	Oxford
Gibson, John	B. A.	Fell. of Sidney	Camb.	Lincoln
Giffard, Jervis Trigge.....	B. A.	New	Oxf.	Hereford
Gould, John N.	B. A.	Wadham	Oxf.	Bath & Wells
Greswell, Richard	M. A.	Fell. of Worcest.	Oxf.	Oxford
Gooch, Frederick.....	B. A.	Christ Church	Oxf.	Rochester
Hales, John Dixon	B. A.	Trinity	Camb.	Bath & Wells
Hankinson, Thomas Edwards	B. A.	Corpus Christi	Camb.	Norwich
Hansell, Peter	B. A.	University	Oxf.	Norwich
Harding, William	B. A.	University	Oxf.	Peterboro'
Harrison, James Harwood	M. A.	Merton	Oxf.	Peterboro'
Hart, Richard	B. A.	Trinity	Dublin	Norwich
Hartley, Wilfred	B. A.	Christ	Camb.	Durham
Herbert, Edward	B. A.	Jesus	Oxf.	Bangor
Hoblyn, Richard Dennis	M. A.	Balliol	Oxf.	Lincoln
Hogge, George	B. A.	Corpus Christi	Camb.	Ely
Holland, Edmund	B. A.	Queen's	Camb.	Lincoln
Hull, John	B. A.	Lincoln	Oxf.	Lincoln
Hutchinson, James	B. A.	St. John's	Oxf.	Bath & Wells
James, Charles	B. A.	Christ	Camb.	Gloucester
Jebb, John	B. A.	Trinity	Dublin	Bath & Wells
Jordan, George Colebrook	M. A.	Pembroke	Oxf.	Salisbury
Kendall, Francis J. H.		Exeter	Oxf.	Bath & Wells
Keppel, W. Arnold Walpole	B. A.	Trinity	Camb.	Norwich
Kinchant, John R. Nathaniel	B. A.	Queen's	Camb.	Hereford
Landon, Whittington Henry	B. A.	Worcester	Oxf.	Bath & Wells
Laurence, Thomas French	B. A.	Fell. of St. John's	Oxf.	Oxford
Lee, Richard	S.C.L.	Lincoln	Oxf.	Lincoln
Lloyd, John Vaughan.....	B. A.	Jesus	Oxf.	Bangor
Maddy, Watkin	M. A.	St. John's	Camb.	Ely
Maltby, Frederick William	B. A.	St. Peter's	Camb.	Lincoln
Maude, Joseph.....	B. A.	Queen's	Oxf.	Lincoln
Medland, Thomas	M. A.	Corpus Christi	Oxf.	Oxford
Mills, Thomas	B. A.	Clare Hall	Camb.	Lincoln
Morgan, Frederick	B. A.	St. John's	Oxf.	Lincoln
Morris, George.....	M. A.	Corpus Christi	Oxf.	Oxford
Morshead, William	B. A.	Sidney	Camb.	Exeter
Page, Cyril William	B. A.	Christ Church	Oxf.	Oxford
Palmer, Philip	B. A.	Trinity	Camb.	Lincoln
Penn, Thomas Gordon	B. A.	Christ Church	Oxf.	Bath & Wells
Phillips, William	B. A.	Corpus Christi	Camb.	Gloucester
Philpott, William Doveton	B. A.	Lincoln	Oxf.	Peterboro'
Pole, Edward	B. A.	Exeter	Oxf.	Exeter
Pring, Isaac H.	B. A.	Christ Church	Oxf.	Bangor
Purbrick, Lewis	M. A.	Christ Church	Oxf.	Oxford
Purrier, Henry	B. A.	Worcester	Oxf.	Salisbury
Redhead, John Roberts	B. A.	St. Edmund Hall	Oxf.	Rochester
Reed, Christopher	B. A.	Exeter	Oxf.	Durham
Riley, Edmund	B. A.	Lincoln	Oxf.	Bath & Wells
Robinson, Francis	M. A.	Fell. Corp. Chr.	Oxf.	Oxford
Roupell, Francis Pooley	B. A.	Trinity	Camb.	Lincoln
Routledge, William	B. A.	Trinity	Dublin	Bath & Wells
Rowland, John	B. A.	Magdalene	Camb.	Bangor

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Salkeld, Edward	B. A.	Trinity	Camb.	Lichfield
Sanders, Bradfield	B. A.	St. Peter's	Camb.	Norwich
Shore, James	B. A.	Sidney	Camb.	Exeter
Sill, John Parkin	B. A.	Christ	Camb.	Hereford
Smith, William	B. A.	Magdalene	Camb.	Lichfield
Smythe, Patrick Murray	B. A.	Christ Church	Oxf.	Oxford
Sutton, Thomas	B. A.	St. Edmund Hall	Oxf.	Lincoln
Terrott, Charles	B. A.	Trinity	Camb.	Lincoln
Thompson, Cornelius	B. A.	Trinity	Camb.	Lincoln
Thompson, Joseph	Lit.			Durham
Thorold, Henry Baugh	B. A.	Trinity	Oxf.	Lincoln
Turbit, John Henry	B. A.	Worcester	Oxf.	Oxford
Turner, John Fisher	B. A.	Worcester	Oxf.	Exeter
Walkey, Charles Collyns	M. A.	Worcester	Oxf.	Exeter
Waller, Edmund	B. A.	Trinity	Camb.	Salisbury
Walsh, Joseph Neate	M. A.	St. John's	Oxf.	Salisbury
Watkins, Thomas	B. A.	Queen's	Camb.	Hereford
Watson, John	B. A.	Worcester	Oxf.	Norwich
Webb, William	B. A.	Trinity	Camb.	Durham
Webster, Rowland	B. A.	Lincoln	Oxf.	Durham
Welby, Richard Thomas	B. A.	Christ	Camb.	Lincoln
Wilberforce, Samuel	B. A.	Oriel	Oxf.	Oxford
Williams, John	M. A.	Christ Church	Oxf.	Oxford
Williams, Henry B.	B. A.	Jesus	Oxf.	Bangor
Wilson, Richard	M. A.	St. John's	Camb.	Ely
Wilson, Daniel	B. A.	Wadham	Oxf.	Oxford
Woodruff, Thomas	B. A.	St. John's	Oxf.	Lincoln
Wyld, William Thomas	B. A.	Christ Church	Oxf.	Salisbury

PRIESTS.

Alleyne, John Forster	B. A.	Balliol	Oxf.	Lincoln
Ashmore, Paul	S. C. L.	Christ	Camb.	Norwich
Athawes, John	M. A.	Trinity	Camb.	Lincoln
Atley, Stephen Oakley	M. A.	Corpus Christi	Oxf.	Exeter
Bankes, Samuel Horatio	LL.B.	Trinity Hall	Camb.	Ely
Bayley, Edmund Goodenough	M. A.	Fell. of Pemb.	Oxf.	Oxford
Beckwith, Samuel Boydel	B. A.	St. John's	Oxf.	Lincoln
Beeson, William Clifton	B. A.	St. John's	Camb.	Lincoln
Bellas, Septimus	B. A.	Queen's	Oxf.	Salisbury
Benwell, H.	M. A.		Oxf.	Norwich
Biscoe, Robert	M. A.	Christ Church	Oxf.	Oxford
Bluett, Thomas Lovell	B. A.	Queen's	Camb.	Exeter
Bogie, Brackenbury Dickson	B. A.	Trinity	Dublin	Lincoln
Braithwaite, William	B. A.	St. John's	Camb.	Lincoln
Browne, Alfred	B. A.	Christ Church	Oxf.	Oxford
Browne, James Caulfield	B. A.	St. John's	Camb.	Ely
Browne, Henry Albert	B. A.	Queen's	Oxf.	Lincoln
Caldecott, William Marriott	M. A.	Oriel	Oxf.	Lincoln
Campbell, Archibald	M. A.	Jesus	Camb.	Peterboro'
Carr, John	M. A.	Fell. of Balliol	Oxf.	Oxford
Cartwright, John	B. A.	Christ	Camb.	Durham
Chamberlain, Henry Edwin	B. A.	Exeter	Oxf.	Bath & Wells
Chaplyn, James Robert	M. A.	Trinity	Oxf.	Peterboro'
Chapman, Benjamin	B. A.	Christ	Camb.	Ely
Chinnery, Nicholas	B. A.	Queen's	Camb.	Lichfield
Clarke, William Thomas	B. A.	Queen's	Oxf.	Lincoln
Clements, Dalston	B. A.	Queen's	Camb.	Exeter
Clifton, Charles	B. A.	Worcester	Oxf.	Salisbury
Cliasold, S.	M. A.	Clare Hall	Camb.	Norwich
Clutton, Ralph	B. A.	Emmanuel	Camb.	Ely
Collinson, Henry King	B. A.	Queen's	Oxf.	Durham
Colton, Charles	B. A.	Pembroke	Camb.	Lincoln
Colville, William	B. A.	St. John's	Camb.	Norwich
Commins, Joseph E.	B. A.	Catharine Hall	Camb.	Ely

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Cox, John.....	M. A.	St. Mary Hall	Oxf.	Lincoln
Curling, William.....	B. A.	Wadham	Oxf.	Rochester
Darby, Thomas.....	B. A.	Downing	Camb.	Lincoln
Dealtry, Thomas.....	S.C.L.	Catharine Hall	Camb.	Ely
Dehrisay, John Theophilus.....	B. A.	Caius	Camb.	Exeter
Denison, Edward.....	M. A.	Fell. of Merton	Oxf.	Oxford
De Soyres, Francis.....	B. A.	Merton	Oxf.	Lincoln
Drake, George James Asheton.....	B. A.	St. John's	Camb.	Lincoln
Drummond, Robert.....	B. A.	Trinity	Camb.	Lincoln
Earle, Charles Hare.....	M. A.	Trinity	Oxf.	Salisbury
Eden, Robert.....	B. A.	Christ Church	Oxf.	Gloucester
Edmeades, William Henry.....	B. A.	Merton	Oxf.	Rochester
Estcourt, Edmund H. Bucknell.....	M. A.	Fell. of Merton	Oxf.	Oxford
Fardell, Thomas.....	S.C.L.	Queen's	Camb.	Ely
Ffinch, Benjamin Saunderson.....	B. A.	Trinity	Camb.	Rochester
Field, Frederick.....	M. A.	Fell. of Trin.	Camb.	Ely
Flowers, Field.....	B. A.	Lincoln	Oxf.	Lincoln
Frankish, David.....	B. A.	St. John's	Camb.	Lincoln
Goodden, George.....	B. A.	Jesus	Camb.	Bath & Wells
Gother, Andrew William.....	B. A.	St. John's	Oxf.	Lincoln
Greatrex, James.....	B. A.	St. John's	Camb.	Lichfield
Gretton, Frederick Edward.....	B. A.	St. John's	Camb.	Peterboro'
Griffith, Henry.....	M. A.	Jesus	Oxf.	Oxford
Gurney, John Hampden.....	M. A.	Trinity	Camb.	Lincoln
Gwyther, John.....	B. A.	St. John's	Camb.	Lichfield
Hazel, James.....	B. A.	Queen's	Oxf.	Oxford
Hesclrige, C. M.	B. A.	Brasennose	Oxf.	Hereford
Hodge, Henry Vere.....	B. A.	Exeter	Oxf.	Lincoln
Holder, Caddell.....	B. A.	Trinity	Oxf.	Gloucester
Hooper, John.....	B. A.	Queen's	Oxf.	Salisbury
Hopkins, George Adolphus.....	B. A.	St. John's	Camb.	Lincoln
Hughes, John.....	B. A.	Brasennose	Oxf.	Hereford
Jackson, Edward Dudley.....	S.C.L.	Trinity Hall	Camb.	Exeter
Jones, John Wynne.....	B. A.	Jesus	Oxf.	Bangor
Kilton, Edward.....	M. A.	Fell. of Balliol	Oxf.	Oxford
Kilvert, Robert.....	B. A.	Oriel	Oxf.	Salisbury
Lampen, John.....	B. A.	Exeter	Oxf.	Exeter
Latimer, E.W.F.	M. A.	Lincoln	Oxf.	Oxford
Lea, George.....	B. A.	Wadham	Oxf.	Lincoln
Lenny, Christian.....	Lit.			Rochester
Luard, Octavius.....	B. A.	St. John's	Camb.	Lincoln
Luney, Richard.....	B. A.	Magdalen Hall	Oxf.	Exeter
Macaulay, John Heyrick.....	M. A.	Trinity	Camb.	Exeter
Maddock, Henry William.....	B. A.	Fell. Brasenn.	Oxf.	Oxford
Maine, John Thomas.....	B. A.	Trinity	Camb.	Lincoln
Medlicott, Joseph.....	B. A.	Queen's	Camb.	Salisbury
Menzies, John.....	M. A.	Corpus Christi	Oxf.	Oxford
Moberly, George.....	M. A.	Fell. of Balliol	Oxf.	Oxford
Moore, Thomas B. G.	B. A.	Pembroke	Oxf.	Oxford
Morgan, Evan Pritchard.....	B. A.	Jesus	Oxf.	Oxford
Mossop, John.....	B. A.	St. John's	Camb.	Lincoln
New, Edward Parris.....	M. A.	Fell. St. John's	Oxf.	Oxford
Noble, John.....	B. A.	Sidney	Camb.	Salisbury
Otter, George.....	B. A.	Jesus	Camb.	Lincoln
Owen, Edward John.....	B. A.	Downing	Camb.	Bangor
Owen, Thomas Caesar.....	B. A.	Jesus	Oxf.	Bangor
Phelps, John.....	B. A.	Queen's	Oxf.	Salisbury
Rice, Francis William.....	B. A.	Christ Church	Oxf.	Gloucester
Roberts, John.....	B. A.	Trinity	Camb.	Bangor
Pope, Thomas.....	B. A.	Trinity	Camb.	Salisbury
Row, William Andrew.....	B. A.	Caius	Camb.	Exeter
Russell, John Clark.....	B. A.	St. Peter's	Camb.	Salisbury
Scott, George William.....	B. A.	Trinity	Camb.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Smyth, William Watson	B. A.	Trinity Hall	Camb.	Norwich
Stainforth, Richard	B. A.	Queen's	Camb.	Lincoln
Stammers, Robert	B. A.	St. John's	Camb.	Lichfield
Strong, Edmund	B. A.	Exeter	Oxf.	Bath & Wells
Templeman, Richard Abraham	LL. B.	Trinity	Camb.	Gloucester
Thomas, George	M. A.	Worcester	Oxf.	Oxford
Tiddeman, Richard Philip Goldsworthy ..	M. A.	Magdalen Hall	Oxf.	Salisbury
Townsend, Samuel Thomas	B. A.	Trinity	Camb.	Rochester
Tucker, Marwood	B. A.	Balliol	Oxf.	Exeter
Twigg, Robert	B. A.	St. Peter's	Camb.	Norwich
Vaughan, John	B.C.L.	St. John's	Camb.	Norwich
Vernon, William Hardy	B. A.	Magdalen Hall	Oxf.	Salisbury
Wales, William	B. A.	Catharine Hall	Camb.	Rochester
Wason, John James	M. A.	Brasenose	Oxf.	Exeter
Wearing, Richard	Lit.			Durham
Whateley, John Clements	B. A.	Worcester	Oxf.	Oxford
White, Herbert	M. A.	Fell. Corp. Ch.	Oxf.	Oxford
Whitter, Walrond	B. A.	St. Peter's	Camb.	Bath & Wells
Williams, St. George A.	B. A.	Jesus	Camb.	Bangor
Wigley, Charles Meysey	B. A.	Balliol	Oxf.	Hereford
Wilberforce, Robert Isaac	M. A.	Fell. of Oriel	Oxf.	Oxford
Willan, Francis Miles	B. A.	Christ	Camb.	Lincoln
Wilson, John	B. A.	Catharine Hall	Camb.	Lincoln
Wood, George	B. A.	Lincoln	Oxf.	Durham
Woodley, Charles William	B. A.	St. Peter's	Camb.	Exeter
Wordsworth, John	B. A.	New	Oxf.	Lincoln

Deacons, 126—Priests, 123—Total, 249.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Atkinson, John ..	{ Owersby, V. with Kirby Osgarby, V. }	Lincoln	Lincoln	Lord Chancellor
Best, Thomas	{ East Barkwith, R. to hold by disp. with Kirby-on-Baine, R. }	Lincoln	Lincoln	{ G.R. Heneage, Esq. Lord Chancellor. }
Bishop, James	{ St. Mary-de-Lode, V. with Holy Trinity, V. }	Gloucester	Gloucester	D. & C. of Gloucester.
Byam, R. Burgh	{ Kew, V. and Petersham, V. }	Surrey	Winchest.	King's Coll. Camb.
Byers, Sparks	St. James, Ch. Hyde	I. Wight	Winchest.	W. H. Hughes, Esq.
Clarke, William ..	St. John-the-Less, P. C.	Chester	Chester	Corp. of Chester
Collyer, Robert ..	Dersingham, V.	Norfolk	Norwich	Bp. Norw. (<i>by lapse</i>)
Custance, John	Brampton, R.	Norfolk	Norwich	R. Marsham, Esq.
Davison, John	Old Sodbury, V.	Gloucester	Gloucester	D. & C. of Worcester.
Eddy, Charles ..	{ Fuggleston St. Peter, R. and Bemerton, V. }	Wilts.	Salisbury	Earl of Pembroke
Eyre, C. W.	Preb. of Strensall, in Cath.	Ch. of York		Archbp. of York
Hall, W. J.	Sandon, V.	Herts.	Lincoln	D. of St. Paul's
Harbin, William ..	Esher, R.	Surrey	Winchest.	H. J. Pye, Esq.
Harrison, Robert	{ P. C. of Blanchland to Lastingham, V. }	Northumb.	Durham	Bp. Crewe's Trust.
Hett, W.	Elkesley, V.	York	York	Lord Chancellor
Hodgson, George	{ Colwich, V. with Frodswell, Ch. }	Notts.	York	Duke of Newcastle
Hurst, J. D.	Clapton, R.	Stafford	Lichfield	Bp. of Chester
Hustler, J. D.	Great Fakenham, R.	Northam.	Peterboro'	W. P. Williams, Esq.
Lewis, Henry John	Minor Canonry in Cath.	Suffolk	Norwich	Duke of Grafton
Marsh, E. G.	Yardley, V.	Ch. of Worcester	D. & C. of Worcester.	
Molesworth, J. E. N.	Wirksworth, V.	Herts.	Lincoln	D. & C. of St. Paul's
Mutlow, Wm. Wilton	Rudford, R.	Derby	Lichfield	Dean of Lincoln
Park, J. Allan	Elwick, R.	Gloucester	Gloucester	D. & C. of Gloucester.
Peel, John	{ V. of Stone to Preb. in Metropol. Ch. of Canterbury }	Durham	Durham	Bp. of Durham
		Worcester.	Worcester.	The King

Name.	Preferment.	County.	Diocese.	Patron.
	V. of Nazing and V. of Sutton Galtres and Preb. of York and Preb. of Metropol. Ch. of Canterb. to the Deanery of the Cath. Ch. of Norwich	Essex York	London York	The King Archbishop of York The King
Pellew, Hon. Geo.				
Price, J. T.	Weedon Lois, V.	Northam.	Peterboro'	King's Coll. Camb.
Roberts, T.	St. Mary, Stamford, R.	Lincoln	Lincoln	Marquess of Exeter
Scott, G. W.	Kentisbeare, R.	Devon	Exeter	Hon. P.C. Wyndham
Shiffner, George....	Preb. of Earham in Cath.	Ch. of	Chichester	Bishop of Chichester
Smyth, W. Watson..	Manton, V.	Rutland	Peterboro'	G. W. Smyth, Esq.
	V. of Powick and R. of Severnstoke, &c. &c. and Preb. in Cath. Ch. of to Mastership of St. Oswald's Hosp.		Worcester	Worcester Earl of Coventry The King D. & C. of Worcester
St. John, J. F. S. F.				
Thomas, William ..	Orlestone, R.	Kent	Canterb.	T. Thornhill, Esq.
Tomblin, Charles ..	Walcot, V.	Lincoln	Lincoln	Sir G. Heathcote, Bt.
Topham, John	St. Andrew, Droitwich, R.	Worcester	Worcester	Lord Chancellor
Townsend, R. L. ..	St. Philip, Liverpool, P. C.	Lancaster	Chester	J. Cragg, Esq.
Trelawny, E.	Northill, R.	Cornwall	Exeter	Mrs. Darley
Tripp, Robert Henry	St. Sidwell's, Exeter, P. C.	Devon	Exeter	Bishop of Exeter
Tyler, Roper Trevor	Merthyr-Dovan, R. and Wenvoe, R.	Glamorg.	Llandaff	R. F. Jenner, Esq.
Veron, L. V.	Archdeaconry of Cleveland in Cath.	Ch. of York		Archbishop of York
Whiter, Walter ..	R. of Hardingham to Little Bittering, R.	Norfolk	Norw.	Clare Hall, Camb. J. Dover, Esq.
Wing, J.	Streatham, R.	Surrey	Winchest.	Duke of Bedford
Wrangham, Francis.	Archdeaconry of East Riding in Cath.	Ch. of York		Archb. of York

CLERGYMEN DECEASED.

Bissett, George..	Dauntsey, R. and Malmesbury, V. Preb. of Sanctæ Crucis, in Scrivelsby, R. and Dalderby, R.	Wilts	Salisb.	Earl of Peterboro'. Lord Chancellor. Bishop of Lincoln.
Dymoke, John..	Roughton, R. with Haltham, R. and Wilksby, V.	Lincoln	Lincoln	Rev. J. Dymoke.
Fish, William	St. John-the-Less, P. C.	Chester	Chester	Corp. of Chester.
Hooper, William	Carlton, R. with Chellington, R.	Bedford	Lincoln	Viscount Hampden.
Isaacson, John ..	Lidgate, R. Little Bradley, R. and Cowling, P. C.	Suffolk	Norw.	Duke of Rutland. W. & C. Lampril, Esqs. H. Osborne, Esq.
Johnson, C. W. ...	Datchworth, R. Witham-on-the-Hill, V. and Witnash, R.	Herts Lincoln Warwick	Lincoln Lincoln	Clare Hall, Camb. G. W. Johnson, Esq The King.
Leake, J. Custance	Barningham Parva, R. and West Beckham, P. C.	Norfolk	Norw.	J. Browne, Esq. D. & C. of Norwich.
Pilkington, Charles	Canon Resident. and Preb. of Earham and Eastergate, R.	in Cath. Ch. of	Chichester.	Ep. of Chichester.
Pratt, John	Whittlesea, St. Mary, V.	Sussex	Chichester.	D. & C. of Chichester.
Wheldale, West ..	Christ Church, R.	Camb.	Ely	Countess of Waldegrave. Brasenn. Coll. Oxf.

Name.	Residence.	County.
Brome, J.	Dorset Square	Middlesex.
Brooksbank, J. S.	Tottenham	Middlesex.
Chapman, T.	Wandsworth	Surrey.
Cruikshank, D.	Portsea	Hants.
Lane, S.	Totness	Devon.

Name.	Residence.	County.
Lefevre, Charles	Lower Berkeley Street	Middlesex.
Moxon, D. R. L.	Cheltenham	Gloucester.
Woodward, Richard, D. D.	Glanworth, in Ireland.	
Yates, J. S. B.	Solihull.....	Warwick.

CLERGYMAN MARRIED.

The Rev. Edward Hawkins, D. D. Provost of Oriel College, to Mary Anne, daughter of the late Richard Buckle, Esq. of Clifton.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Edward Bouverie Pusey, M.A. has been installed Canon of Christ Church.

Mr. William Robert Browell, and Mr. George William Mahon, have been admitted Fellows of Pembroke College, on the Tesdale Foundation.

Mr. John Douglas Giles has been elected an Exhibitioner of Corpus Christi College.

James Watson Stote Donnison, and George Young Robson, have been elected Scholars of University College, on the Yorkshire Foundation.

Mr. Herman Merivale, B.A. of Trinity College, and one of Dean Ireland's Scholars, has been elected Fellow of Balliol College; and Messrs. W. Churton, E. Wilmot, and H. Herbert, have been elected to open Scholarships, and Messrs. Wickham and Wentworth to Exhibitions limited to the County of Somerset, and City of Oxford, respectively.

The following gentlemen have been appointed to the office of Select Preacher:—The Rev. Philip Wynter, D. D. President of St. John's Coll.

The Rev. William Jocelyn Palmer, B. D. of Brasenose Coll.

The Rev. William Mills, B. D. Fellow of Magdalen Coll.

The Rev. John Keble, M.A. Fellow of Oriel Coll.

The Rev. J. L. Richards, M.A. Fellow of Exeter College.

Mr. Charles William Bingham has been admitted Founder's Kin Fellow of New College.

The following gentlemen have been elected Canon Students of Christ Church:—Messrs. Charles Woodcock, Henry Blackall, William Hamilton Howley, Edward James Paget, Christopher William Puller, Benjamin Harrison, Charles Baring, and James Wayland Joyce. And Messrs. Robert Joseph Phillimore, Thomas Chamberlain, Matthew Henry Marsh, and Henry Anthony Jeffreys, have been admitted Students of the same Society, having been elected, in May, from Westminster College.

CLASSES.

The names of those candidates, who, at the close of the Examinations in Michael-

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mas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Johnson, G. H. Sacheverell, Queen's Coll.
Fuller, Christopher, Christ Church.
Riddle, Joseph Esmond, St. Edmund Hall.

In the Second Class of Literæ Humaniores.

Bevan, Thomas, Balliol Coll.
Browell, William Robert, Pembroke Coll.
Childers, Charles, Christ Church.
Crichton, William, Merton Coll.
Dymock, Thomas Frederick, Balliol Coll.
Hobhouse, Thomas Benjamin, Balliol Coll.
James, John, Queen's Coll.
Leighton, Francis Knyvett, Magdalen Coll.
Marriot, George Robert, Oriel Coll.
Newbold, C. Madeley, Brasenose Coll.
Palairct, Richard, Worcester Coll.
Pearson, Charles Buchanan, Oriel Coll.
Trench, Francis, Oriel Coll.

In the Third Class of Literæ Humaniores.

Ashe, Robert Martyn, Trinity Coll.
Boulton, William, Christ Church.
Butt, John Marten, Magdalen Hall.
Dry, Thomas, Merton Coll.
Eldridge, Robey, Wadham Coll.
George, David John, Jesus Coll.
Glynne, Sir Stephen Richard, Bart. Chr.Ch.
Grundy, George D. Brasenose Coll.
Hill, George Delgarno, Trinity Coll.
Jaques, William, St. Alban Hall.
Jones, Todd Thomas, Oriel Coll.
Lee, Sackville Usher Bolton, Oriel Coll.
Mackenzie, Charles, Pembroke Coll.
Mozley, Thomas, Oriel Coll.
Phillips, John Henry, Oriel Coll.
Powell, Charles, Trinity Coll.
Pugh, David, Balliol Coll.
Smith, Roland, St. John's Coll.

CHARLES MILLER,
DANIEL VEYSIE,

J. LORCOMBE RICHARDS,
THOMAS T. CHURTON,
JOHN HENRY NEWMAN,
H. ARTHUR WOODGATE,

} Examiners.

In the First Class of Discip. Math. et Phys.

Browell, William Robert, Pembroke Coll.
Johnson, G. H. Sacheverell, Queen's Coll.
Puller, Christopher, Christ Church.

In the Third Class of Discip. Math. et Phys.

Dry, Thomas, Merton Coll.

BADEN POWELL, Sav. Pr. Geom. } Exam.
ROBERT WALKER, }
ALGERNON GRENFELL, }

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 78.

Degrees conferred.

The Hon. and Rev. George Pellew, B.D. of Corpus Christi College, Dean of Norwich, has been admitted to the Degree of Doctor in Divinity, Grand Compounder.

DOCTORS IN DIVINITY.

Rev. W. Wheeler, late Fell. of Magd. Coll.
Rev. Thomas Arnold, late Fellow of Oriel Coll. Head Master of Rugby School.

BACHELOR AND DOCTOR IN DIVINITY,
By accumulation.

Rev. Clement Madeley, Brasenose Coll.

BACHELORS IN DIVINITY.

Rev. Edward Burton, late Student of Christ Church, Grand Compounder.
Hon. and Rev. George Pellew, Corpus Christi College, Grand Compounder.

BACHELOR IN CIVIL LAW.

Rev. James Buckingham, St. Mary Hall, Grand Compounder.

MASTERS OF ARTS.

Rev. John Hinckley, St. Mary Hall.
R. Newcombe Gresley, Stud. of Chr. Ch.
Rev. Rice Rees, Scholar of Jesus Coll.
Rev. James Buckingham, St. Mary Hall, Grand Compounder.
Rev. Thomas Hornby, Brasenose Coll. Grand Compounder.

Rev. John Barton, St. Mary Hall.
Edward Lowth Badeley, Brasenose Coll.
Rev. C. Verney Shuckburgh, Trinity Coll.
Rev. William Scarbrough, Christ Church.
Rev. Francis C. Alderman, Exeter Coll.

Rev. William Badnall, Brasenose Coll.
Rev. John Still, St. Mary Hall.
Rev. E. Lutwyche Davies, Jesus Coll.
Marwood Tucker, Scholar of Balliol Coll.
Rev. William Compton, Trinity Coll.

BACHELORS OF ARTS.

Henry Griffin, Queen's Coll.
George Cox, Magdalen Hall.
John Meredith, Christ Church.
Philip de Malpas Egerton, Christ Church.
Wm. John Crichton, Postmaster of Merton.
F. Knyvett Leighton, Demy of Magd. Coll.
Charles Hinde, Exeter Coll.
T. Morton Gosling, Schol. of Brasenn. Coll.
David Pugh, Balliol Coll. Grand Comp.
William Williams, Queen's Coll.
John Williamson, Balliol Coll.
Joseph E. Riddle, St. Edmund Hall.
Morgan Jones, Jesus Coll.
Richard Walker Thomlinson, Univers. Coll.
Richard Palmer, Worcester Coll.
Roland Smith, St. John's Coll.
Henry Samuel Sayce, Pembroke Coll.
William Turbitt, Pembroke Coll.
Henry Teush-Hecker, Trinity Coll.
Robert Martyn Ashe, Trinity Coll.
Francis Warre, Oriel Coll.
John Henry Philipps, Oriel Coll.
Charles Buchanan Pearson, Oriel Coll.
William Hall Graham, Exeter Coll. Grand Compounder.

John James, Queen's Coll.
Isaac Urban Cooke, St. Edmund Hall.
Henry John Hutton, Magdalen Hall.
Thomas Humphreys, Jesus Coll.
Robert Billing, Worcester Coll.
Alexander Reuben Mangin, Alban Hall.
Joseph Laing, University Coll.
John Papillon, University Coll.
Edward Eyre, Postmaster of Merton Coll.
Robey Eldridge, Wadham Coll.
George Wm. Mahon, Schol. of Pemb. Coll.
Charles Mackenzie, Exhibitioner of Pembroke Coll.
Thomas Mozley, Oriel Coll.
Todd Thomas Jones, Oriel Coll.
Sackville Usher Bolton Lee, Oriel Coll.
Edward Thomas Daniell, Balliol Coll.
Thomas Benjamin Hobhouse, Balliol Coll.

CAMBRIDGE.

ELECTIONS.

John Collyer, Esq. M.A. of Clare Hall, Barrister-at-Law, has been elected Fellow of that Society, on Mr. Borage's foundation.

George Heaton, William Estcourt Harrison, and Francis Forster, have been elected Skirne Scholars of Catharine Hall.

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice:

I. His Royal Highness the Chancellor

being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor gives notice that the subject for the present year is *Timbuctoo*.

N. B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1829; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two prizes of fifteen guineas each, for the encouragement of Latin Prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts: and

(2) Two other prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms at the time when the exercises are to be sent in; the subjects for the present year are

(1) For the Bachelors,
An putandum sit posthac fore ut gentes Meridionales sub Septentrionalium viribus iterum succumbant?

(2) For the Undergraduates,
Utrum apud Græcos Poetæ an familiaris sermonis scriptores plus effecerint ad virtutem promovendam et mores emolliendos?

N. B.—These exercises are to be sent in on or before April 30, 1829.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose

(1) The best Greek Ode in imitation of Sappho;

(2) The best Latin Ode in imitation of Horace;

(3) The best Greek Epigram after the model of the Anthologia, and

(4) The best Latin Epigram after the model of Martial; the subjects for the present year are

(1) For the Greek Ode,
νήσων, Ἀργαίρ' ὄσαι εἰς ἅλ' ναυεράουσι.

(2) For the Latin Ode,
Cæsar, consecutus cohortes ad Rubiconem flumen, qui provinciæ ejus finis erat, paulum constitit.

(3) For the Greek Epigram,
σκόρον δεδορκός.

(4) For the Latin Epigram,
Splendide mendax.

N. B.—These exercises are to be sent in on or before April 30, 1829. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

IV. The Porson prize is the interest of 400*l.* Stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into

Greek verse. The subject for the present year is

HENRY VIII. Act iv. Scene 2.
Beginning . . . "— *This Cardinal,*" &c.
And ending . . . " *Peace be with him.*"

N. B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accentuated and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1829.

The Norrison prize has been adjudged to the Rev. J. H. Pooley, M. A. Fellow of St. John's College, for his essay "*On the nature and use of Parables, as employed by Jesus Christ.*"

Degrees conferred.

The degree of Doctor in Divinity has been conferred on the Rev. Gilbert Ainslie, Master of Pembroke College, and Vice-Chancellor, in compliance with the King's Letters mandatory.

DOCTOR IN DIVINITY.

Rev. John Brasse, late Fellow of Trin. Coll.

HONORARY MASTER OF ARTS.

Henry Thomas Hope, Trinity Coll.

MASTER OF ARTS.

Henry Courtney, Queen's Coll.

BACHELORS IN CIVIL LAW.

Alex. Edmund Cockburn, Fell. of Trin. Hall.

Rev. George Ranking, Christ Coll.

Rev. Joseph Charles Badeley, C. C. C.

BACHELOR IN PHYSIC.

Henry Charles Duckle, Queen's Coll.

BACHELORS OF ARTS.

Martin John Lloyd, St. John's Coll.

John Snowdon, St. John's Coll.

Charles Mackie, St. John's Coll.

Henry Malthus, Trin. Coll.

Charles Stannard Eustace, Trin. Coll.

John Deadley Monney, Queen's Coll.

COMBINATION PAPER, 1829.

PRIOR COMB.

Jan. 4. Coll. Joh.

11. Mr. Perkins, Pet.

18. Mr. Green, Cath.

25. Mr. Hughes, C. C.

Feb. 1. Mr. Mantell, Em.

8. Coll. Regal.

15. Coll. Trin.

22. Coll. Joh.

Mar. 1. Mr. Dowell, Pet.

8. Mr. Taylor, Cath.

15. Mr. Roper, C. C.

22. Mr. Andrews, Em.

29. Coll. Regal.

Apr. 5. Coll. Trin.

12. Coll. Joh.

19. FEST. PASCH.

26. Mr. Arlett, Pemb.

- Mai. 3. Mr. Thomas, C. C.
 10. Mr. Studd, Cai.
 17. Coll. Regal.
 24. Coll. Trin.
 31. Coll. Joh.
 Jun. 7. FEST. PENTEC.
 14. Mr. Rusby, Cath.
 21. Mr. Evans, Clar.
 28. Mr. Clayton, Cai.
 Jul. 5. COMM. BENEF.
 12. Coll. Regal.
 19. Coll. Trin.
 26. Coll. Joh.

FOSTER. COMB.

- Jan. 1. FEST. CIRCUM. Mr. Symonds, Clar.
 4. Mr. Tasker, Pemb.
 6. FEST. EPIPH. Mr. Andrews, Joh.
 11. Mr. Rich, Joh.
 18. Mr. Thompson, Trin.
 25. CONV. ST. PAUL. Mr. Jones, Cai.
 Feb. 1. Mr. Valentine, Trin.
 2. FEST. PURIF. Mr. Willis, Sid.
 8. Mr. Bell, Joh.
 15. Mr. E. B. Elliott, Trin.
 22. Mr. Price, Regal.
 24. FEST. ST. MATTH. Mr. Wagner, Regal.
 Mar. 1. Mr. Lievre, Joh.
 4. DIES CINERUM. CONCIO AD CLERUM.
 8. Mr. Barton, Joh.
 15. Mr. Reed, Joh.
 22. Mr. L. Brown, Joh.
 25. FEST. AN- { Mr. Casborne, Trin.
 { Mr. Myers, Jes.
 29. Mr. Stoddart, Clar.
 Apr. 5. Mr. Downes, Joh.
 12. Mr. Corrie, Cath.
 17. PASSIO DOMINI. Mr. Cooper, Trin.
 19. FEST. PASCH. Mr. Coles, Pet.
 20. Fer. 1^{ma}. Mr. Chevallier, Cath.
 21. Fer. 2^{da}. Mr. Guthrie, Trin.
 25. FEST. S. MARC. Mr. Francis, Cai.
 26. Mr. Hatchard, Magd.
 Mai. 1. FEST. SS. PHIL. et JAC. Mr. C. Townley, Trin.
 3. Mr. Roberts, Joh.
 10. Mr. Ramsden, Joh.
 17. Mr. Vale, Magd.
 24. Mr. Rudd, Joh.
 28. FEST. ASCENS. { Mr. Holder, Joh.
 { Mr. Dent, Joh.
 31. Mr. Kirby, Clar.

- Jun. 7. FEST. PENTEC. Mr. Nichols, Pet.
 8. Fer. 1^{ma}. Mr. Upwood, Clar.
 9. Fer. 2^{da}. Mr. Buxton, Trin.
 11. FEST. S. BARNAB. Mr. Paroissien, Clar.
 14. Mr. Brocklebank, Trin.
 21. Mr. Hickman, Trin.
 24. FEST. NAT. JOH. BAPT. Mr. Douce, Joh.
 28. Mr. Schreiber, Joh.
 29. FEST. S. PET. Mr. Chester, Em.
 Jul. 5. COMM. BENEFACT.
 12. Mr. Fardell, Joh.
 19. Mr. H. Luxmoore, Joh.
 25. FEST. S. JAC. Mr. Donne, Joh.
 26. Mr. Wilkinson, Christ.

Resp. in Theolog.

Oppon.

- Mr. Matthew, Trin. { Coll. Regal.
 { Coll. Trin.
 { Coll. Joh.
 Mr. Feachem, Joh. { Mr. Hadwen, Christ.
 { Mr. King, Regin.
 { Mr. Burdakin, Clar.
 Mr. Otter, Jes. { Mr. Pearce, Jes.
 { Coll. Regal.
 { Coll. Trin.
 { Coll. Joh.
 Mr. Lucas, Cai. { Mr. Jefferson, Pet.
 { Mr. Holroyd, Cath.
 { Mr. Winder, Corp. C.
 Mr. Hankinson, Tr. { Mr. Skinner, Jes.
 { Coll. Regal.
 { Coll. Trin.
 Mr. Hurst, Clar. ... { Coll. Joh.
 { Mr. Woolnough, Chr.
 { Mr. Rabbett, Regin.
 Mr. Drake, Joh. ... { Mr. Legrice, Clar.
 { Mr. Wyatt, Jes.
 Mr. Morris, Joh. ... { Coll. Regal.
 { Coll. Trin.
 { Coll. Joh.
 Mr. Wilson, Trin. { Mr. May, Christ.
 { Mr. Dewe, Regin.
 { Mr. Burroughes, Cla.

Resp. in Jur. Civ.

Oppon.

- Mr. Clarkson, Jes. { Mr. Caldwell, Jes.
 { Mr. Dugmore, Cai.

Resp. in Medic.

Oppon.

- Mr. Roberts, Corp. C. { Mr. Corrie, Cai.
 { Mr. Shaw, Cai.

NOTICES TO CORRESPONDENTS.

"A. Φ." and "U. Y." on Gen. iv. 1, if possible, in our next.

"A Churchman's" proposal shall be attended to.

"A Woman," as she will see, is anticipated.

Arrangements may possibly be made to meet the wishes of "W. M." Some few of our friends, however, do not concur in his opinion.

"R. P." is necessarily deferred till the proper season.